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ABSTRACT

In this updated resource book, for the Elementary Social Studies Curriculum in Canada, civics education is integrated with all other components of social studies. In its broadest sense, civics involves both learning about government and the political process, and acquiring the knowledge and developing the attitudes and skills that enable effective participation by citizens in a democratic society. After an introduction, "How to Use This Resource Book," the book is divided into the following strands: (1) "People around Us"; (2) "Our Community"; (3) "Other Communities"; (4) "Our People Now and Then"; (5) "Our Land and Our People"; and (6) "Our Country Canada." Each of the six strands forming the core of the elementary social studies curriculum comprises a number of themes inferred from the political science content of the curriculum. For each theme, where appropriate, the reader is provided with the following: commentary on the theme; information related to the theme; development of concepts related to the theme; development of issues related to the theme; and suggested activities related to the theme. (BT)

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Civics
in the Elementary Social Studies Classroom

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Acknowledgements

Foreword

Introduction

STRAND ONE	PEOPLE AROUND US
STRAND TWO	OUR COMMUNITY
STRAND THREE	OTHER COMMUNITIES
STRAND FOUR	OUR PEOPLE NOW AND THEN
STRAND FIVE	OUR LAND AND OUR PEOPLE
STRAND SIX	OUR COUNTRY CANADA

Civics
in the Elementary Social Studies Classroom

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Front Cover

Community photo - Kathy Zozula.
Inset photo - GNWT.
Strand Four Historical Photograph is from Public Archives Canada

Civics
in the Elementary Social Studies Classroom

FOREWORD

Civics is an area of study in which students learn about the rights and duties of citizens. In its broadest sense, it involves both learning about government and the political process, and acquiring the knowledge and developing the attitudes and skills that enable effective participation by citizens in a democratic society.

In the new Elementary Social Studies Curriculum civics education is integrated with all other components of social studies. Thus, one would look in vain for a discrete civics program. The civics "themes" identified in this book are not explicitly stated in the Social Studies curriculum. Rather, a reading of the curriculum makes it clear that the Social Studies teacher in the elementary school is expected to address aspects of political science as well as of history, geography and economics. These civics themes have been inferred from the political science content of the curriculum.

This resource book is offered solely as a support for teachers of elementary Social Studies. Its use is not prescribed; therefore teachers may use it as they see fit. Those who use it will find that it offers relevant information about government and the political process in the NWT, as well as useful ideas for activities. They may find too that it stimulates their thinking about important civics topics and related issues.

Some of the "Additional Resources" that are recommended in this book, if they are accessed, will provide the teacher with additional information about the subject matter of the civics themes, while other resources cited will perhaps stimulate thoughts on how best to teach the material. None of these resources are being recommended as a text.

Civics
in the Elementary Social Studies Classroom

INTRODUCTION
How To Use This Resource Book

Each of the six strands forming the core of the elementary social studies curriculum comprises a number of themes inferred from the political science content of the curriculum.

For each theme, where appropriate, the reader is provided with the following (see Organizational Chart below):

a) commentary on the theme;
b) information related to the theme;
c) development of concepts related to the theme;[1]
d) development of issues related to the theme;[2]
e) suggested activities related to the theme.

For each strand, this document suggests a list of supplementary teaching and learning resources that may be helpful for the teacher, either as background information and/or as materials to be used by students.

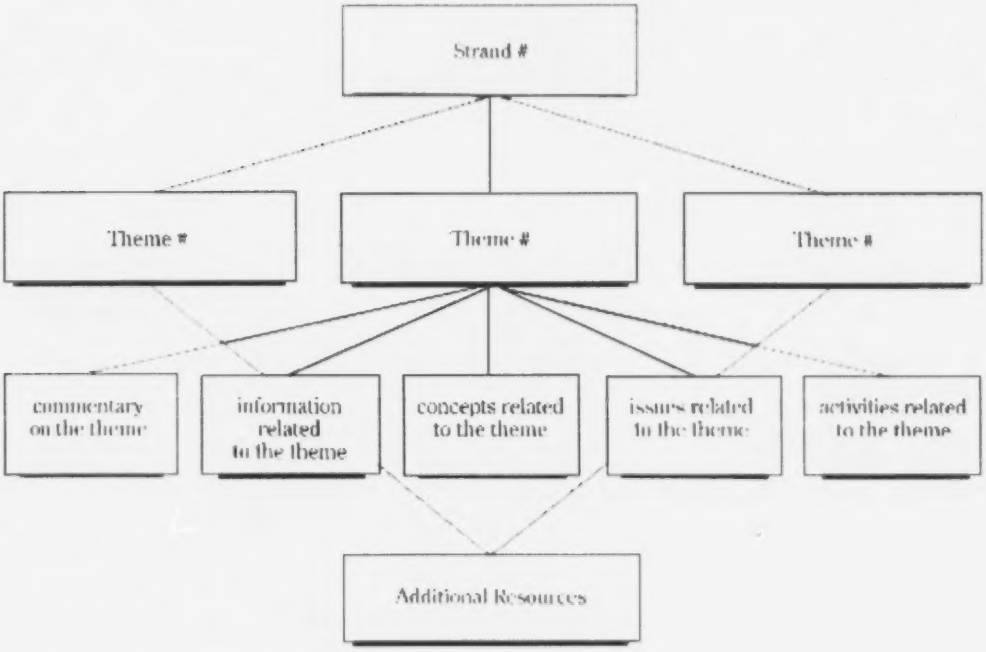
This document does not constitute a program to be taught as such. Its purpose is to stimulate the reader's thinking on some concepts and issues to be shared and debated with your students. The reader may find that some of these issues raise more questions than provide answers. For many, there is no one answer, but a way of looking at different options, alternatives and points of view before making a decision.

A word of caution is necessary here as the reader will come across argumentative and touchy issues. It is not so much the issues in themselves that are contentious, but the way in which they are introduced to the students. Be sensitive to your milieu and to the social and cultural background of the students you are teaching. The idea is not to shock your students, but to help them to debate and think about questions that often are moral and ethical in nature.

Recognizing that not everybody lives according to the same moral and ethic tenets, it is nonetheless important to debate these questions in order to prepare oneself for an active participation as an informed citizen

[1]Some concepts may repeat themselves from one theme to another. Likewise, some themes share common issues. Therefore, the reader may find that, at times, the development of issues and concepts may have been omitted.

[2]See Footnote #1



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Civics
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STRAND 1 PEOPLE AROUND US

1.1 THEME 1 - Understanding Individual Needs

1.2 THEME II - Different Individuals with Common Needs

1.3 THEME III - Satisfying Needs Co-operatively in the Family

1.4 THEME IV - Satisfying Needs Co-operatively in the School

1.5 THEME V - Understanding Individual Wants

1.6 Additional Resources

1.1 THEME I - UNDERSTANDING INDIVIDUAL NEEDS

1.1.1 Commentary on the Theme

1.1.2 Information on the Theme

1.1.3 Concepts Related to the Theme

1.1.4 Issues Related to the Theme

1.1.5 Activities Related to the Theme

1.1.1 COMMENTARY ON THE THEME

All human action, hence all political action, is motivated by the desire of individuals to satisfy basic needs and wants. Students should begin to understand the relationship between their desire to satisfy their needs and wants, the desire of other individuals, near and far, to do the same, and the establishment of social and political institutions to enable everyone to do this in an effective and efficient way, hopefully involving the least injustice and instability.

Individual needs, if they are true needs, must be satisfied. This is as true for others as it is for ourselves. Thus any attempt to prevent others from satisfying their needs, or any attempt to satisfy our own needs at the expense of others, will be met with resentment, or even hostility.

1.1.2 INFORMATION ON THE THEME

Attempts are often made to distinguish between basic needs and wants. Every such attempt involves subjective judgment. Nevertheless, the effort to distinguish between basic needs and wants is worthwhile because it forces us to think a little more clearly about what we mean when we talk about satisfying needs.

If we think of needs as pertaining only to survival, then we can categorize needs as those things without which we cannot survive: perhaps security, food, clothing and shelter. If we think of needs as pertaining rather to a life truly worth living, then we might include other things as well in the category of needs: freedom, health, a sense of self worth, love, companionship and an adequate measure of prosperity.

In addition to basic needs, every human being has wants in keeping with the individual's nature and character. Such wants might include higher education, recreation, employment, amusement, status, wealth, fame and so on. The analysis of any such list would soon make it clear that long, thoughtful discussions could easily take place about

what properly belongs in a list of needs and what properly belongs in a list of wants.

1.1.3 CONCEPTS RELATED TO THE THEME

Responsibility

Responsibility can be defined as a charge for which one is accountable. Responsibility is an important element in social and political life and an important concept in civic education. Very early on students should become acquainted with the concept and be assisted in understanding how it relates to their own lives.

At the age of six not many grave responsibilities can be loaded on the shoulders of the young. Parents are still largely responsible for their children's lives. Yet these children should be helped to understand that eventually they will have the prime and major responsibility for satisfying their own needs and wants, and that as they grow up others will expect them to accept full responsibility for their actions. They should also be helped to understand that they will prepare themselves for that eventuality best if they begin early to fulfill the smaller responsibilities they now have that are appropriate to their age - that accepting responsibility and fulfilling one's responsibilities are signs of maturity.

1.1.4 ISSUES RELATED TO THE THEME

Issue #1

Can children rightfully expect that parents must provide for their wants in the same way that they must provide for their needs?

Parents have a legal as well as a moral responsibility to provide for their children's needs. They do not have a legal obligation to provide for children's wants. One could perhaps make the case that parents have a moral obligation to satisfy certain types of wants that are closely linked to the child's fulfillment and development - recreational, cultural and educational opportunities for example. (Indeed, social developments over the years, and strong societal pressures, have perhaps turned some of these wants into genuine needs). Yet it is also probably true that parents have no obligation whatsoever to satisfy certain other wants that are arbitrary and personal - a faddish item of wearing apparel, or a new book binder while the old one is still perfectly good.

1.1.5 ACTIVITIES RELATED TO THE THEME

1. Have students discuss what they think they really need to survive, and what they want over and above that to make their lives pleasant and worthwhile living. Following the discussion, have each student make a list of each category, or make a collage with pictures illustrating his or her needs and wants.

2. Have students tell the class what they - not others - do each day to satisfy their own needs and wants. Discuss whether their needs and wants are fully satisfied by their own efforts, or whether they rely on others to help them.

3. Have students tell which of their needs and wants are satisfied by the efforts of others. Identify those others and illustrate them in a collage. Discuss with students what is an appropriate attitude to hold with respect to those who help them to satisfy their needs and wants.

4. Have students tell about circumstances where others have made demands on them in attempts to satisfy their needs. (Give me a dollar - you've got lots of money. Give me a sandwich - I'm hungry.) Discuss appropriate responses in each of these cases.

5. Have each student identify a small task associated with the classroom or the school and undertake to accept responsibility for it for a limited period of time. Have each student monitor his or her own performance and report on it to the class. Discuss the consequences to others and to oneself of one's failure to fulfill a responsibility.

6. List a number of responsibility-areas in a child's life, ranging from the simple, such as keeping one's body clean or clearing dishes off the table, to the more complex, such as washing clothes or planting the garden, to the most complex, such as putting food on the table or providing education. Have each student indicate who he or she believes is and should be responsible for doing or providing those things in his or her life. Encourage discussion where there are differences of opinion. Also encourage students to discuss when and why responsibility in each of these areas should shift to some other person or institution. When should a child be expected to keep his or her own room clean? To wash his or her own clothes? To help prepare the family's meals?

7. Discuss with the class why the responsibility for doing more and more of the work associated with providing for ones' own needs and wants is introduced in different families at different times and to different degrees. Such things as family custom, parental expectations, and theories of child development would play a role. In any event, make sure that students come to understand that a good measure of self-reliance is a sign of growing maturity.

8. Wherever students identify someone other than themselves as having responsibility for matters affecting their lives, try to have them identify why that other person should have the responsibility (i.e. what gives rise to responsibility?). Have them discuss how they would be impacted if that other person refused to accept and fulfill his or her responsibility.

9. Have each student identify a personal want and develop a plan explaining what steps he or she will take in order to satisfy the want. Check the plan with parents

to be sure that the child's plan is acceptable to them (that is, the child's plan might be to buy a pet snake). Monitor progress on picture graphs. Find some way to celebrate those who are successful in bringing their plan to fruition - perhaps the child can bring the item in and talk to the class about it. Where students identify a want that is not material in nature (this may be a sign of intelligence and maturity), try to help them to define it in terms that make its attainment realistic and possible. Then follow through on the activity in the manner outlined above.

10. Have students begin making and preserving written word lists of both their needs and wants, and beside each, the name of the person who most helps them to satisfy the need or want.

1.2 THEME II - DIFFERENT INDIVIDUALS WITH COMMON NEEDS

1.2.1 Commentary on the Theme

1.2.2 Information on the Theme

1.2.3 Concepts Related to the Theme

1.2.4 Activities Related to the Theme

1.2.1 COMMENTARY ON THE THEME

It is important for students to begin to understand that as human beings they are members of a species, and that the needs they have (including the needs for development and enhancement as well as for survival) are needs that are shared by every other member of the species. As briefly alluded to in a previous section, this has important implications for behaviour.

First, students should be helped to understand that one of the best ways to create a social environment in which their needs and legitimate wants can be satisfied to the fullest measure is for them to recognize and respect the needs and legitimate wants of all others - in other words, to be just in their dealings with others so as to encourage others to be just in their dealings with them.

Second, students should be helped to understand that because we have needs in common with all other human beings there is a tremendous opportunity for making common, co-operative efforts to satisfy common needs. They should also be helped to understand that greater things can be accomplished by the combined and co-operative efforts of many individuals than by the efforts of any single individual. This is true even where individuals make remarkable contributions to the advancement of humanity. The Wright brothers, for example, great as they were, could not have invented a successful airplane without relying on the science and technology developed by people of earlier ages - they could not have started from scratch and invented metallurgy and propellers and engines and the spinning and weaving of fabrics, and so on.

Introducing these ideas in a simple way will help students to begin understanding the benefits of organized society, and the behaviour required to attain these benefits and to sustain a well functioning organized society.

1.2.2 INFORMATION ON THE THEME

Though we live our lives as individuals, and the most evident aspect of our lives is individuality, it is a mistake to regard ourselves as detached individuals (i.e. detached from other human beings). We are literally born in need of others. We could not survive our birth without the sustenance of others - for security, for food, for clothing, for shelter. Even as we grow older we continue to need others - for their specialized contributions to our lives, for love, for companionship, for appreciation of our efforts, and so on. And even he who claims to have no need for others yet has the need that others do him no harm.

We are truly species-beings, and we share common needs with all other members of our species.

1.2.3 CONCEPTS RELATED TO THE THEME

Justice

Justice involves treating people as they deserve to be treated, according to their merits. Those who are innocent of wrongdoing, for example, must be left free to satisfy their needs as human beings. Justice involves treating others as we would like to be treated.

The concept of justice deserves to be understood and appreciated not because it has its origins in some mystical circumstance outside of the human mind (it does not), but because it has profound practical implications for every human being who wishes to survive, and more than that, to live a life of freedom and dignity. Without our adherence to a principle of justice, we cannot expect the adherence of anyone else. And in the absence of a society dedicated to preserving justice, the life of every individual, no matter how innocent, becomes vulnerable to the unknown and arbitrary will of others who may be bent on advancing their interests at our expense.

Respect

In a pluralistic society such as ours, respect is a crucial concept. We must respect the needs and the rights of others, even those who appear on the surface to be quite different from ourselves. Their needs and rights must be considered worthy of esteem not because these others might be members of minority groups but because they are individual human beings like ourselves. When we disregard their needs or violate their rights we, who share their humanity with them, in a very real sense do some damage to our own lives. We contribute to a defective social environment in which it will become ever more difficult to find security and the co-operative order that provides us with the greatest opportunity to satisfy our needs and wants and fulfill our lives.

Logically, there is no action which we can claim as a right for ourselves, but which we deny to others. Therefore, in every one of our actions we are implicitly giving permission

to others to act toward us in the same way. Without using words, we are stating that it is acceptable for human beings to act in that way. Thus, if we assault someone, and take his or her property, we are creating circumstances in which others will feel justified in assaulting us and taking our property. If we ourselves are not impacted at one time or another by this degradation of the human condition, it is almost certain that someone we love will be.

1.2.4 ACTIVITIES RELATED TO THE THEME

1. Create dual sets of stand-up picture cards, each one of a set representing a human need such as security, food, clothing, shelter, respect, companionship, health, education and so on. In addition, there should be some cards that represent only arbitrary personal wants. Place all the cards on a sideboard. Now divide the class into a group of boys and a group of girls. Ask representatives of each group to go to the sideboard and select only those cards that represent their real needs, then return to the group. Now ask any student who has selected food as a need to step forward. When a boy and a girl step forward, bring them together while making the point that both boys and girls need food. Repeat this in turn for each of the major needs categories. At the end of the exercise, all the students should be together in one group, sharing their common humanity.

   The class may then be re-divided along any lines that may be responsible at times for keeping people apart (natives and non-natives, new-towners and old-towners, younger and older, etc.), then brought together again in their common needs. The point is then made that regardless of many outward differences, we are at the core the same - members of a family of human beings who share the same fundamental needs, and who therefore have good reason for co-operating and working together.

2. Bring the class together in the undertaking of a common project - perhaps the painting of a mural, or the purchase of a picture for a senior citizens' home. Discuss how long it might take any one individual to do the project, and how difficult it might be to accomplish. Then invite every one to play a role in the common project suitable to his or her abilities - planning, organizing, gathering, expediting, contributing, creating, doing, transporting, presenting. After completion, discuss the successes of the project, but the problems too Consider together how these might be avoided in future undertakings.

3. Invite each individual in the following week or two to treat someone else in the way he or she would like to be treated in the same circumstances. Have each student tell the class about what he or she did, and how it felt.

1.3 THEME III - SATISFYING NEEDS CO-OPERATIVELY IN THE FAMILY

1.3.1 Commentary on the Theme

1.3.2 Information on the Theme

1.3.3 Concepts Related to the Theme

1.3.4 Issues Related to the Theme

1.3.5 Activities Related to the Theme

1.3.1 COMMENTARY ON THE THEME

The family is the first institution the child encounters. It is founded, often without reflection, as an institution to satisfy common needs in a co-operative manner. However loosely and unconsciously organized, it is nevertheless organized. Within it the child will encounter traditions, customs, specialization, co-operation, responsibility, planning, decision-making, rules, authority, financing - virtually all the elements that comprise the organization of the larger society.

It is in the family that the child will first encounter some of the issues that continue to beset human societies. The manner in which these issues are resolved within a family will initiate a pattern of thinking and acting in the child which may or may not be conducive to the maintenance of a just and democratic society.

Teachers can use the familiar family as a beginning point for helping children to learn about the larger societies around them and to become reflective about the issues facing those societies.

1.3.2 INFORMATION ON THE THEME

The family need not, and should not, be thought of solely in terms of the traditional 'perfect' family: mother, father and one or more children. The essence of familyhood is that two or more persons have come together on a more or less permanent basis to share their lives. This open definition can cover a whole range of family types, including a single person with an adopted child.

Distinguishing nuclear and extended family will be useful in identifying what benefits the child will receive and what contributions the child can make within the family.

1.3.3 CONCEPTS RELATED TO THE THEME

Authority

Authority, which is essentially a legal or otherwise rightful power to command or to act, resides with the parents in the home. It resides with duly appointed officials in society.

The needs of a democratic society, if it is to function effectively, require that individuals have a respect for duly constituted authority. Respect for duly constituted authority in a democracy must be fostered at all times in all citizens. Respect for individuals in positions of duly constituted authority (a policeman, for example) should be fostered as well, and maintained until such time as the individual's statements or actions actually invite disrespect.

While this respect for authority is extremely important, it is equally important that one does not encourage "authoritarianism" in the students. This means a circumstance where the students might be inclined to practice unquestioning obedience to those in positions of authority, whether or not they are endowed with authority in a particular circumstance, and whether or not they are exercising their authority in an appropriate manner as limited under a regime of moral standards and the law.

Students must be made aware that authority is sometimes abused, and that they have a right to question, and even resist, where they honestly believe abuse is occurring. In fact, good morality and the requirements of democracy insist that, where there is any doubt about the legitimate use of authority, they have an obligation to question and to expect reasonable explanations before complying.

Tradition

Tradition is the transmission of information, beliefs, customs, etc. from ancestors to posterity. Traditions bring stability to social groups and emotional security to their members. They play an important role in satisfying various individual needs. Traditions can cause problems for individuals when they become seriously outmoded and begin to serve as impediments to the satisfaction of new but legitimate wants and needs. It must be recognized that particular traditions did not always exist. They were started at some specific point in time by some specific individuals to satisfy then-existing needs or wants. Modern individuals must have the same right and the same opportunity as their ancestors to adopt practices that truly meet their needs. New traditions are being established every day in the innovative practices of far-seeing individuals.

1.3.4 ISSUES RELATED TO THE THEME

Issue #1

Should children be "paid" by parents for sharing in the work that is required to be done in the home to satisfy the family's needs? It may be pointed out that parents do not receive their pay for work that is done in the home to satisfy the family's needs. Their pay comes from work that is done to meet the needs of other individuals and institutions. One might therefore wonder whether it is desirable to foster in children the belief that they should be paid for doing what is in their own interests.

There is, however, something to be said for ensuring that young children have some personal money in their hands so that they can learn to act responsibly with it. Perhaps the idea of an allowance which is not related to work done is worth considering. Or perhaps the idea of paying youngsters for work that is not the ordinary day to day work that is required to operate a home - raking leaves, or shoveling snow, for example.

Whenever children receive money, for whatever reason, it might also be worth considering whether they should be expected to make some financial contribution toward satisfying the family's needs, just as their parents do.

Issue #2

Are particular jobs in the family more suited to particular members of the family?

While practical considerations might suggest that particular jobs would more appropriately be done by the father, for example, or the daughter, the teacher must be prepared to challenge prejudgment and stereotyping. All who are actually able to do any given job must be considered as suitable candidates for actually doing it.

Issue #3

Can each member of the family be allowed to pick and choose which jobs he or she will do (and will not do) if there is to be an effective sharing in the tasks of satisfying family needs? Who should be responsible for making rules at home?

Chaos would reign and some jobs might never get done if each family member were allowed to do only those jobs that are least onerous. There must be some organization and perhaps even some measure of compulsion in order to ensure that all the necessary work gets done in good time. In most homes the organization and the pressure come from parents.

Parents have an authority that arises from several things: their physical power, their knowledge and their experience. Moreover, this authority is supported to some extent in law. The authority need not, however, and - for the benefit of the children - should not be used in a dictatorial manner. It may wisely be used to introduce an element of

democracy into decision-making in these matters. That is, certain jobs may be chosen, and others assigned, following thoughtful and open discussion.

Issue #4

Should all family members be treated equally by other family members?

If the word "equally" is taken to mean "precisely the same", the answer to this question is quite clearly No. And if it is taken to mean equally "in regard to every matter", the answer to this question is quite clearly No.

While all individuals may be said to have the same fundamental rights (to life, to liberty, and so on), and must be treated equally in respect of them, there is absolutely no legal and - even more importantly - no moral requirement to treat all individuals equally in regard to every matter. We may buy a gift for one of our friends on her birthday, but we are under no obligation to buy gifts for others who have birthdays on the same day, or for all of our other friends when they have their birthdays.

Further, to treat people precisely the same is in fact not giving them equal treatment if their needs are actually different. A father needs more food each day than his tiny son - and there would not be much point in giving baby a beefsteak. In these cases, regardless of a rigid quantification of calories, the individuals can be considered to have been treated perhaps not equally, but fairly, if each of their needs have been met adequately.

Certainly there is a moral requirement for individuals within a family to treat each other fairly, rather than equally. This requirement is just as binding on children in their treatment of their parents, and of one another, as it is on parents in the treatment of their children.

Parents treat their children fairly when they treat each in a way commensurate with his or her needs, talents, capabilities, maturity and so on. For example, the younger need more sleep, the older can do more work, this one should have piano lessons, and that one needs a tutor in mathematics.

1.3.5 ACTIVITIES RELATED TO THE THEME

1. Have each student draw a series of pictures which illustrate one thing that he or she does to help satisfy the needs or wants of each other member in the family, and then have each tell the class about what he or she has drawn and how he or she feels about doing these things. In the ensuing discussion, raise the matter of needs that family members may have that the students may not even be aware of (for example, a mother having a need to feel appreciated for the work she does, or a grandfather needing to feel useful and wanted), yet in respect of which they have the capability of making a significant contribution.

2. Invite students to share one of their family traditions with the rest of the class. As they are sharing it, ask them to explain what it means to them and why they like to follow it.

3. Have one or more groups of students role-play family members (including mother, father and grandparents) in the process of making a group decision about the meeting of specific family needs. At an appropriate time, be sure to have them discuss any stereotyping that has become evident in the role-playing, any ill-advised authoritarianism, any important needs that are overlooked (e.g. grandparents' need for a sense of worth and belonging), and any reluctance to take responsibility for meeting some family needs.

   Discuss the benefits of having mother and father make certain decisions, and the benefits of having the children make certain other decisions.

4. Have students identify an area of decision-making in their own homes where they feel they ought to have something to say about the making of those decisions, but do not. Discuss with them the appropriateness of their desire. Where some remained convinced of the rightness of their positions (e.g. what they wear to school on any given day), encourage them to seek a non-confrontational, reasoned discussion with their parents on the matter, and later report on the results.

   Before doing this exercise, help students to understand what is involved in a non-confrontational discussion: asking questions, rather than making statements; making suggestions rather than making demands; presenting a viewpoint in a reasonable way, and listening carefully to the response; not continuing to raise questions or suggestions that have already been dealt with by parents; keeping control of emotions; and in the end, being willing to accept a parental decision, at least for the time being. (This exercise definitely must not take on the aspect of encouraging students to challenge their parents' authority.)

5. Invite some parents (of students near the same age, but in other classes) to come to the classroom to discuss with your students what they see as an appropriate sharing of work in the family, and what they see as an appropriate method of making family decisions. Invite questions and discussion.

6. Identify various authority figures - a parent, a principal, a clergyman or a policeman, for example. Then identify - without at first calling to the students' attention the difference between the two - an appropriate exercise of authority for each, as well as an inappropriate exercise of authority (the latter might include an inappropriate sexual advance, or - taking account of occasional lawful exceptions - the use of physical violence). Ask students to discuss their responses to each. Be sure to encourage students to respect what are deemed

as appropriate exercises of authority, but to question those that are doubtful and to resist those that are clearly inappropriate.

7. Have some students tell the class what they think is important for one to be considered a good family member. Then discuss the matter with the entire class, paying some attention to the following: the contributions that an individual can make by offering ideas, by using talents, and by being "different"; by co-operating in common undertakings; by sharing the work-load; by accepting and fulfilling responsibilities; by respecting common property; by being fair to all family members; by respecting appropriate parental authority.

1.4 THEME IV - SATISFYING NEEDS CO-OPERATIVELY IN THE SCHOOL

1.4.1 Commentary on the Theme

1.4.2 Information on the Theme

1.4.3 Concepts Related to the Theme

1.4.4 Issues Related To The Theme

1.4.5 Activities Related to the Theme

1.4.1 COMMENTARY ON THE THEME

The school becomes a central institution in the life of every child. It is an important institution from the civics point of view both for what it can teach the student about life that will eventually assist him or her in making a positive, productive contribution to society, and for the example it sets in its operation about the ordered interaction of human beings in a social setting.

Schools are established so that children can be educated in a comprehensive, progressive way. In the school there are needs both of the individual and of society that are intended to be met.

The child's need for intellectual development is important. The good school fosters an attitude of inquiry. It equips the child with important tools for future learning: imparts important knowledge; teaches useful skills.

Through the school, a society transmits culture and fosters values - particularly those values that help to sustain the established way(s) of life.

Even the school has its own needs which must be met if it is to function effectively in meeting the needs of students and of society. It must have the support of the community and of the parents, and it must have the co-operation of the students. It needs a certain measure of order. By necessity more authoritarian than democratic society generally, school nevertheless is a good workshop in which children can begin to learn and practice their civic rights and responsibilities.

1.4.2 INFORMATION ON THE THEME

Constitutionally, in Canada, responsibility for education resides at the provincial, or in our case, the territorial, level. The mandate to educate, therefore, is given by the people at election time to newly elected Members of the Legislative Assembly. These MLA's choose several from among themselves to form a government, one of whom is named as Minister of Education. In the matter of education, it is expected that the government, and particularly this Minister, will execute the will of the people as expressed through the Legislative Assembly. This is the source of all authority that is exercised by officials - board members, superintendents, principals and teachers - in the education system.

In the Northwest Territories, MLA's have embodied their mandate in an Education Act. This Act spells out which powers and authority will be retained by the Minister, which will be given to various Boards of Education, and which will be exercised by various officials in the system.

There is presently serious consideration being given to entrenching in Canada's constitution an aboriginal right to self-government. If this is done, and the right is exercised, education would most likely be one area of jurisdiction included in self-government. If that were the case, the mandate to educate aboriginal children would have to come from aboriginal people. They would decide how authority over their children's education would be allocated.

1.4.3 CONCEPTS RELATED TO THE THEME

Mandate

A mandate is an authoritative command given by a superior to a subordinate to do something. In a democracy the ultimate mandate comes from the people, through elections for example.

The school and its officials - superintendents, principals and teachers - have a mandate from the people to educate children. This mandate includes the necessary authority to compel certain actions.

It is clear from the mandate given by the people to school officials that schools are not intended to be quite as democratic in their operation as other organizations might be. Undoubtedly the reason for this is that society, rightly or wrongly, believes that children do not have sufficient knowledge and experience to make informed decisions about all aspects of their own education.

Despite the in-built authoritarianism that is mandated, there is nevertheless plenty of opportunity for schools to begin the practice of having students make democratic decisions in matters that directly affect them where they do have the knowledge and experience necessary to make informed decisions, and where the consequences of decisions poorly made are tolerable for all. Any school which recognizes the importance

and value of civics will be more than eager to take advantage of such opportunities. In these exercises, thoughtful principals and teachers will endeavour to make sure that all relevant factors - both pro and con - are considered by the students, but will not attempt to predetermine the outcome, and will accept the results.

Rules

Rules - prescribed guides for conduct - are often necessary, even desirable. They are a less formal version of laws, and they apply in a limited realm. To be fully acceptable and worthy of respect, rules should have a rational purpose which is generally regarded as useful or desirable; they should be justifiable, clear and fair; they should be applied consistently and impartially; penalties for infractions should be well known ahead of time.

Rules may arise in an authoritarian manner where the authority is duly mandated, and where the subject matter of the rules is within the authority's mandate. Or rules may arise from a democratic process. In either case, they are worthy of respect if they meet the tests of good rules described above.

Teachers and principals should take advantage of every reasonable opportunity to develop rules in a democratic way. Great caution must be exercised where there is an intention to use the democratic process for the prescription of penalties. And even greater caution must be exercised where there is an intention to go further and allow students to have a role in imposing penalties. Many parents, perhaps a majority, might believe that these latter decisions should remain within the domain of the teacher's authority, since the teacher is answerable for his or her actions.

Rules often need review and revision as new circumstances arise. Teachers and principals should invite students to question school and classroom rules in a rational, non-confrontational way (see Activity 4 under Theme Three for non-confrontational strategies). When faced with questions, principals and teachers should explain the rationale behind the rules and listen carefully to student responses. Modifications should be made to rules where changes seem appropriate, and credit for the changes should be given where it is due.

1.4.4 ISSUES RELATED TO THE THEME

Issue #1

Should a school foster questioning attitudes in students that might at some point be focussed on their parents' exercise of authority?

It is clear that the school should never directly encourage children to challenge the authority of their parents (this is not the same as merely asking questions about the exercise of authority), particularly since teachers cannot fully know the circumstances

that prevail in each home. Any rash counsel on the part of a teacher could have very serious consequences for family life, and even for the safety of the child.

Nevertheless, the larger society we live in generally values democracy - freedom of conscience, freedom of speech, freedom of association, and participation in common decision-making. The school is mandated to educate children so that they can live effective lives in this social milieu. This requires that the school, even in grade one, begin nurturing the understandings, attitudes and skills that contribute to this objective.

Parents have a responsibility to exercise their authority in a moral and legal way. If they do not do so, their children who are learning the ways of democracy at school might very well raise objections. This possibility cannot and probably should not be avoided.

Right from the beginning as well, however, students should be taught that the exercise of rights and freedoms must always be accompanied by the acceptance of duties and responsibilities. In the matters of freedom of conscience and freedom of speech, for example, and the right of participation in common decision-making, there is the clear duty to be properly informed before exercising them, and the duty to safeguard these rights for others as you expect others to safeguard them for you.

1.4.5 ACTIVITIES RELATED TO THE THEME

1. Ask for students' complaints (without attaching names) about how they are treated by others - both teachers and students - in the social setting of the school. (Alternatively, over the course of a few days, a teacher could collect some examples of playground or classroom disputes, and present them anonymously.) List the complaints, and discuss the problems associated with the kinds of behaviour that give rise to the complaints. Then use the complaints as a basis for identifying the kinds of behaviour, which if they were commonly practiced, would make it possible for all students to satisfy their needs co-operatively in the school setting; that would make for a happier, more effective school. Encourage students to adopt these kinds of behaviour.

2. Discuss and determine with students what goes into making a "good student". Consider, among other things, the following: the ability and talent the student brings to the classroom, the contributions the student makes to the class and the school, the attitudes the student holds to learning and to other students, the general behaviour of the student, the manner in which the student undertakes personal and common tasks, the personal success the student achieves, the manner in which the student exercises rights and freedoms, the manner in which the student accepts responsibilities, and the manner in which the student responds to rule-making and to rules. It should become clear, since there is an effort to cultivate "civic virtues" appropriate to a democratic society, that it is not the perfectly compliant and unquestioningly obedient child who is the good student.

Following the discussion, have students privately indicate one person other than themselves whom they regard as a good student in the light of the standards they have set. Ask the principal to come to the classroom to recognize those who are named as good students, perhaps giving a little token of recognition to the one who is named more often than others. Encouragement should be offered to students to cultivate the "virtues" that they themselves have identified as being important.

3. Work with the class to identify, and bring to fruition, some project that all agree would be beneficial to the whole school. It might be a concert or pageant to which all are invited, or it might be a decorating or cleanup project.

4. Choose an area of decision-making in the classroom which can be turned over completely to the students - this might be which story will be read each day, or which game will be played at recreation time, or what time during the day a certain activity will take place. Allow the students to make a majority decision about what rules will be followed in making decisions in respect of the chosen matter as they arise. (You must make sure that the rules are fair to all and actually can be applied before allowing them to be adopted.) Record the adopted rules. Allow the children to begin applying them. Do not interfere in their decisions. (You should have chosen an area of decision-making where the consequences of poor decisions are tolerable for all.) You should supervise the decision-making process only to ensure that the rules the students agreed upon are actually being followed. If a significant number of students begin to suggest that their rules need to be changed, arrange for a meeting where that possibility can be addressed.

5. Identify some school rule that you have heard students complain about. Discuss the problem with the class. If students can agree upon some desirable modification, select a delegation to discuss the matter with the principal in a non-confrontational way. Before being allowed to go, the students' position should be clear, and they should have been carefully instructed in non-confrontational techniques. Have the delegation report the result to the rest of the class.

1.5 THEME V - UNDERSTANDING INDIVIDUAL WANTS

1.5.1 Commentary on the Theme

1.5.2 Issues Related to the Theme

1.5.3 Activities Related to the Theme

1.5.1 COMMENTARY ON THE THEME

As noted earlier, it is difficult to assert unequivocally whether certain things - higher education, for example - are needs or wants. The answer often depends on the context. Yet it becomes clear at a certain point that other things are unquestionably personal wants rather than fundamental needs. One wants global recognition, or status in the community, or wealth, or a job in marketing, or a cottage by the sea.

Such wants are personal in nature. Because they are, two things are clear where they are concerned. First, no one "owes" us anything in respect of them. They are our wants, so we have the obligation to satisfy them if we wish them to be fulfilled. Society, and the government it creates, have no obligation to help us satisfy our wants. Second, contrary to the situation with respect to needs, there is no logical or moral obligation for us to accommodate the wants of others (we may do so if we wish to, of course; indeed, we sometimes find much satisfaction in helping others to satisfy their wants). We are obliged only to co-operate in establishing and maintaining a regime which leaves all people free to pursue their personal wants providing that their wants are lawful, and not damaging to the fundamental needs and rights of others.

Students must be assisted to see the direct relationship that exists between action and the consequences of action. They must be helped to understand that because they are capable of action, they can play a very significant role in determining the consequences that will impact their future lives. They must be helped to see that if they have realistic personal wants, they can take sequential action that will probably result in the satisfaction of those wants (they must understand that there are never ironclad guarantees to this effect, for life itself is uncertain).

Students must be helped to see that if they have realistic social wants - for security of person and property, for respect, for justice, for the freedom to pursue their wants - that they can take sequential action that will help contribute to a social environment in which these things are largely assured. This action involves treating others at all times as they would wish to be treated in similar circumstances. It involves fulfilling duties and responsibilities as well as demanding rights.

1.5.2 ISSUES RELATED TO THE THEME

Issue #1

Should the school try to accommodate students' personal wants as well as their needs?

Some of the personal wants that individuals have are ennobling, perhaps inspirational for others, and may even eventually have secondary benefits for others and for society as a whole. Such a want might be exhibited by a student who has a musical talent and is looking for additional opportunities to develop the talent.

Since schools are established to educate children, and that surely includes assisting in their total development, there is no doubt that schools should make reasonable efforts to accommodate students' personal wants just as thoughtful parents would. Such efforts could be considered reasonable, however, only if they were made on behalf of worthy desires, and they were not made at the expense of the needs of other students.

1.5.3 ACTIVITIES RELATED TO THE THEME

1. Ask students to identify some modest want, by drawing or selecting a picture that illustrates it. Mount the pictures in some attractive way to remind students of their goals. Then assist students to develop a reasonable plan of sequential action that would help them to satisfy the want they have identified after a relatively brief period of time. Encourage the students to take the appropriate steps each week, and keep track of progress. Celebrate successes and encourage new starts. Where appropriate, always directly relate success or failure to personal action or the lack of it. Gently discourage unrealistic and unwarranted excuses for any lack of progress.

   Have students document how they feel about the want after pursuing it - whether they still see it as worthwhile, or whether they have now identified what they see as more important wants.

2. Ask various students to describe how they voluntarily helped another person (perhaps a younger brother or sister) to satisfy some want, and to describe how they felt as they were doing it.

3. Discuss with students whether people should ever forego the satisfaction of their own wants in order to help another person satisfy his or her wants. Perhaps this could best be discussed in the context of parental and other responsibilities that are voluntarily undertaken.

4. Discuss with students whether people should ever forego the satisfaction of their own wants in order to help another person satisfy basic needs, say of food or clothing. If they think so, why, when, and to what extent?

5. Discuss with students whether they should ever forego the satisfaction of their own wants in order to accommodate the needs of the family or the school. If they think so, why, when, and to what extent?

1.6 ADDITIONAL RESOURCES

1. The You and Me Series; Phoebe Rankin and Elizabeth Stenson; Nelson Canada, Scarborough, Ontario; 1987.

2. Can You Tell We Are A Family?; Jackie Hobal and Roberta McKay; Globe/Modern Press, Toronto; 1991. With teacher's guide.

3. Families Have Special Times; Jackie Hobal and Roberta McKay; Globe/Modern Press, Toronto; 1991.

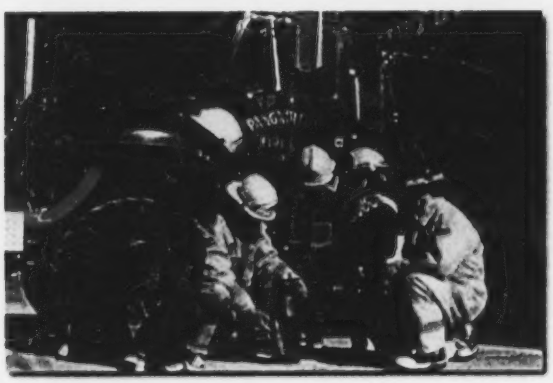
4. Families Work Together; Jackie Hobal and Roberta McKay; Globe/Modern Press, Toronto; 1991.

5. Exploring Your School and Neighbourhood; Hugh Gordon; Douglas and McIntyre (Educational) Ltd., Vancouver; 1983.

6. Northwest Territories School Health Program, Grade 1; NWT Education; Divisional/School Board Resource Centre; 1991.

Civics
in the Elementary Social Studies Classroom

STRAND TWO OUR COMMUNITY



2.1 THEME I - Understanding the Family's Needs

2.2 THEME II - Satisfying Needs Co-operatively in the Community

2.3 THEME III - Understanding Our Community

2.4 Additional Resources

2.1 THEME I - UNDERSTANDING THE FAMILY'S NEEDS

2.1.1 Commentary on the Theme

2.1.2 Information on the Theme

2.1.3 Activities on the Theme

2.1.1 COMMENTARY ON THE THEME

The self-sufficiency of families in satisfying needs and wants will vary from family to family and from community to community. Self-sufficiency should always be noted and lauded. Nevertheless it is true that no family is entirely self-sufficient. As the population grows, placing an ever greater strain on basic food resources, and as the range of individual and family wants becomes broader, the need for interdependency becomes ever greater.

Communities everywhere around the world are established for the very purpose of satisfying common needs and wants in an efficient and effective way (the Latin root of the word "community" means "common"). Pupils should come to understand the needs and wants that their family shares in common with other families, and come to appreciate the role that the community, and individuals within the community, play in satisfying those needs and wants.

2.1.2 INFORMATION ON THE THEME

Communities have not had a very long history in the North. In the western area, the earliest ones date from the nineteenth century as they gradually began to form around the posts that were established to carry on the fur trade. This trend was started with Alexander Mackenzie's journey along the Deh Cho (Big River) to the Arctic Ocean in 1789. In the eastern area, except for the forts around Hudson Bay and along Hudson Strait, most communities were not established until well into the present century.

Prior to the establishment of communities, small groups of Dene and Inuit lived a nomadic existence. There were patterns in their travel, however. They had favourite places to gather each year to trade among themselves, and to socialize. Many of these sites were later chosen as locations for fur trading posts, and still later became the sites of present communities.

Teachers should be aware that there is disagreement over whether aboriginal people in the North were enticed or coerced into moving to communities from a nomadic life on

the land. Government insists that it could not afford to deliver effective government services - health, education, social assistance - to people in nomadic camps; some aboriginal leaders insist that this policy was convenient rather than necessary. But there is no disagreement that the provision of goods and services - or to put it another way, the satisfaction of needs and wants - played a decisive role in this significant social change.

In the North today there is still a noteworthy measure of self-sufficiency displayed by families in the provision of basic needs such as food, clothing and shelter. Country food supplied and prepared by the family for itself commonly includes meat, fowl, fish and berries. Footwear and handwear are probably the commonest items of self-sufficient wearing apparel used today, although skin outfits for winter hunting and trapping are still used. Also, parkas and jackets are often made of store-bought materials, but sewn and decorated by family members. Where shelter is concerned, many Dene and Inuit families still like to live in tents for at least a short period of each year, while Inuit hunters still make and use igloos while hunting on the land.

Notwithstanding all of this, all northern families rely on the community for both basic and supplementary services in the provision of food, clothing and shelter. In addition, communities help to satisfy basic needs such as security and companionship, and general wants such as the desire for good health, education, employment, recreation, entertainment and communication with the outside world.

2.1.3 ACTIVITIES RELATED TO THE THEME

1 With students' help, create a fictional local family of grandparents, parents and children (or perhaps use different style local families as models - single parent; grandmother and adopted granddaughter, etc.). Identify and list the probable needs and wants of this family.

2. Ask students to make drawings or collages identifying the ways in which their families are self-sufficient in the satisfaction of needs and wants. Have each pupil explain the representation to others.

3. Help students to appreciate the self-sufficient contribution of goods or services that is being made to the family by each of its members. Note and discuss the contributions made by grandparents, mother, father, brothers and sisters.

2.2 THEME II - SATISFYING NEEDS CO-OPERATIVELY IN THE COMMUNITY

2.2.1 Commentary on the Theme

2.2.2 Information on the Theme

2.2.3 Concepts Related to the Theme

2.2.4 Issues Related to the Theme

2.2.5 Activities Related to the Theme

2.2.1 COMMENTARY ON THE THEME

Communities are organized in a rational manner so that, where they are unable to be self-sufficient, families can satisfy needs and wants expeditiously and to the fullest extent possible given constraints of human and financial resources.

In Canada, the decision about which goods and services will be offered for sale in the community setting is generally left to individuals to make. Only goods and services which are deemed to be unlawful may not be offered for sale. But not all decisions and actions can be left to the unrestrained initiatives of individuals. Where a relatively large number of people come together to live and work, decisions must be made about how their lives and activities will be regulated so that security, fairness and harmony can be maintained.

Representatives of the people in the community are chosen to make the latter decisions. The institution they establish to make these decisions is called government.

Pupils who understand the need for security, harmony and order, must be helped to appreciate the need for government. This appreciation will be advanced immeasurably if they understand at an early age that in a democracy government is not "them" - rather, it is "us", working together to try to make sure that our needs and wants are satisfied in a thoughtful and efficient way. We choose, from among ourselves, the leaders who will make the necessary decisions to bring about the circumstances that will best accomplish what we want to do.

2.2.2 INFORMATION ON THE THEME

Government provides services to regulate the life of the community so that the common satisfaction of needs and wants is carried out in a rational, safe and fair way. Some of

the local government services that help to accomplish these goals include water delivery, sewage pumpout, garbage pickup, traffic rules, domestic animal regulations, business licenses, bylaw enforcers ("bylaw" is the name given to a rule or law that is passed by a municipal government), and building inspectors.

Besides providing regulatory services, governments may provide other services as well, rather than leaving these to the initiative of individuals. These may be services that are considered to be vital to the well being of the whole community, and therefore the continuing provision of quality service must be assured (police protection, sanitation and education, for example), or they may be services that are extremely important, but that private individuals do not wish to provide because they do not offer the opportunity for a reasonable, short-term profit on an investment (the maintenance of city streets, for example), or they may be important services that government wishes to provide for the less-well-to-do at cost (medical care or public housing).

In every community one may find goods and services provided by the public sector (in most northern communities fuels are provided by government agencies) as well as by the private sector. Regardless of who provides them, they are being provided because families have needs and wants, and they have come together in a community setting in order to satisfy them in an efficient way.

2.2.3 CONCEPTS RELATED TO THE THEME

Government

In Canada, the word "government" is used in at least two different ways. In a general sense, it is used to describe the entire structure that is put in place to formulate laws and public policies, and to execute and enforce them. Government in this sense includes the elected assemblies, the executive councils or "cabinets", and the departments that administer public programs.

In a more specific sense, the word "government" is used (with "the" in front of it) to describe the political party - and most particularly, the cabinet - that has received an electoral mandate to initiate and implement the policies it put forward in its election platform. In this narrower sense the opposition parties are not part of "the government". There are no political party affiliations in the legislature of the Northwest Territories. In this legislature, the word "government" is used to describe those MLA's who have been selected by a caucus of all MLA's to be cabinet ministers (executive council members).

In Canada there are presently three levels of government. These levels are determined both by geographical considerations and by the kinds of issues they are empowered to deal with.

The federal government can make laws for the entire nation. It deals with such important matters as aboriginal peoples, defence, criminal law, foreign relations,money

and banking, the post office and such cross-border matters as air transportation and radio and television communications.

Provincial governments can pass laws that apply only to people within their own boundaries. Some of the more important matters they deal with are land and resources, education, health and social services.

The powers of both the federal and provincial governments are established in the constitution of Canada. The territorial governments in the Yukon and NWT are similar to provincial governments in the kinds of matters they can deal with, and in the geographical scope of their authority, but they derive their powers from a federal act of parliament and not from the constitution. The Government of the Northwest Territories gets its legal authority from the Northwest Territories Act , first passed in 1875, and amended since.

Municipal (local) governments derive their powers from laws passed by provincial and territorial governments, and not from the Canadian or a provincial constitution. They can generally pass "bylaws" pertaining to such things as local traffic control, water and sanitation, streets and sidewalks and the construction of buildings.

Another level of government may be established if a right to aboriginal self-government is entrenched in the Canadian constitution. It would mean a separate government for aboriginal people if the right were exercised, and its jurisdiction would probably include some provincial-type, as well as municipal-type, powers.

In the matter of understanding government, younger children need only to begin to understand that the power of government to do things that will help to satisfy the community's needs and wants is embodied in specific institutions and persons who have that power only because the people as a whole have given it to them. And they should begin to comprehend the crucial idea that government is "us" acting co-operatively, not "them" doing something to us or for us.

Specialization

Close to the dawn of civilization, families must have realized that they could fulfill their needs and wants much more satisfactorily if they specialized in the provision of relatively few goods and services, and then engaged in trade to satisfy the rest of their needs and wants. One simply did not have the skills, nor the time, nor the resources necessary to satisfy every need and want. Trying to be entirely self-sufficient in providing a variety of foods, a variety of clothing, in providing utensils, tools, weapons and so on, would have doomed one to long days of drudgery and to having to endure a relatively limited standard of living.

Undoubtedly specialization began to occur at the point where an individual discovered that others admired the bows and spears he made, and would offer other valuable things to attain them; or when someone visited one's family wearing a cloak of materials

and design not available locally.

Since specialization offers several important advantages, it is easy to see why it became a characteristic of human societies and the binding principle of communities. It enables one to become very knowledgeable and skilfull in certain limited areas, and to provide better quality goods or services faster, and in greater quantities, than individuals could previously manage. Moreover, as one's specialty comes into commercial demand, it frees one from the burdens of long hours and inadequate results imposed by earlier attempts at complete self-sufficiency.

Commercial practices exhibited in all communities were established in other parts of the world thousands of years ago to make the bartering, trading, buying and selling of goods and services (hence, the full satisfaction of human needs and wants) possible and easy to take advantage of.

Specialization has contributed significantly to human progress as well as to improvements in the general standard of living.

2.2.4 ISSUES RELATED TO THE THEME

Issue #1

Who is responsible for ensuring that a community is a good place to live - that is, that it functions effectively in satisfying the needs and wants of all families, given necessary limitations on resources?

It may be argued that those members of the community who run for public office have a special responsibility to make sure that all families in the community find it possible to satisfy their needs and wants. After all, they are given a mandate - and control over public resources - to fulfill community aspirations.

It may also be argued that people who establish businesses have a special obligation to provide the community with goods and services that are not otherwise available. They are licensed to do that very thing.

But it is also true, at the bottom of things, that where competent adults are concerned, no one has a fundamental obligation to satisfy their needs and wants except the persons who hold them. Or to put it another way, every individual has the obligation to satisfy her/his own needs and wants. Yet the existence of organized communities of people enables each individual to satisfy her/his needs and wants at a much higher level than would be possible through solitary, independent efforts. By co-operation, there clearly is created what one might call a significant "social increment" in the standard of living. Because of this, it is the responsibility of every individual who enjoys benefit from community life to share the burden of providing common goods and services through community efforts.

Individuals, to be good citizens of a community, must refrain from undermining the substance and structure of the community: no vandalism, no disrespect for legitimate authority, no violations of law, and so on. But more positively, they must contribute their ideas, time, and talent to the well being of the community. This means participating in worthwhile community projects, and sharing from time to time the burdens of governance. It means fulfilling responsibilities. It even means considering the starting of a business to provide some good or service that is presently lacking in the community.

In none of these matters can we remain complacent, believing that they are always "up to somebody else to take care of". The community is ours. Collectively, we are responsible for its well being.

2.2.5 ACTIVITIES RELATED TO THE THEME

1. Ask students to list the whole range of wants and needs that are common to people in their community. Then ask them to identify how and where each of these are satisfied in the community - food from the land and the store; warmth from the fuel tanks; entertainment from the community hall and the television, and so on. Note specifically which wants and needs are satisfied primarily by community efforts, and which by efforts of others elsewhere. Note which wants and needs cannot presently be satisfied in the community, but for which people have to travel somewhere else.

   Have each student choose one institution in the community and explain as fully as possible to the rest of the class how that institution satisfies the needs and wants of individuals and families in the community.

   Finally, prepare a picture-inventory of goods and services available in the community.

2. Discuss with students the relative importance to people in the community of sanitation services and entertainment services; of food services and communication services. Help students to appreciate the importance of all contributions to community life no matter how "lowly" or lacking in glamour they may seem to be.

3. Through small group excursions, identify and list the range of specialized jobs that are performed in the community. Invite some of the people who hold these jobs to come to the class to explain briefly the work they do and how it contributes to the satisfaction of community needs and wants.

2.3 THEME III - UNDERSTANDING OUR COMMUNITY

2.3.1 Commentary on the Theme

2.3.2 Information on the Theme

2.3.3 Concepts Related to the Theme

2.3.4 Issues Related to the Theme

2.3.5 Activities Related to the Theme

2.3.1 COMMENTARY ON THE THEME

All communities exist as institutions to assist in the satisfaction of human needs and wants. But each community does this to a greater or lesser degree in its own distinctive way. This is because each has its own history and its own demographics.

Whether or not a particular community adequately meets the needs and wants of its citizens is to a great extent a subjective judgment, shaped by varying needs, wants, priorities and interpretations of facts.

Before a sound judgment can be made on this matter, however, it is necessary to be aware of exactly what the community has to offer at the present time, and what potential it has for the future.

2.3.2 INFORMATION ON THE THEME

Every community has a pattern of development that is in some way related to the human needs and wants that it is established to satisfy. This pattern may have developed naturally, along a riverbank, for example, or from a pre-determined design. More often it is a combination of the two.

In most of the more modern communities there is a development plan that is more or less carefully followed. Its effects can be seen in the "zoning" of the community, where there are lands set aside for residential, commercial and industrial use, and for parks and recreation purposes. Any planning that has been done in your community should be available for inspection at the community government office.

2.3.3 CONCEPTS RELATED TO THE THEME

Co-operation

Co-operation means working together with others for mutual benefit. A truly satisfying community life depends upon co-operation. It begins with the broad co-operation required to make interdependence work. But it should not stop there. Co-operation is required in sharing responsibility for the governance of the community. It is required in abiding by democratically formulated laws. It is required in respecting legitimate authority that is properly exercised. It is required in respecting common property. And it is required in worthwhile community undertakings.

Where co-operation is lacking, a community will not be able to satisfy the needs and wants of its citizens to the significant degree that would otherwise be possible.

Interdependence

In community life, with its high degree of specialization, individuals and families are mutually dependent on one another for the satisfaction of their needs and wants. Interdependence requires trust. Individuals trust one another to fulfill responsibilities that are voluntarily undertaken, or that devolve upon them by virtue of the job they have undertaken, or the position they are entrusted with. If one seeks a job or position, one is presumed to have voluntarily taken on the responsibilities that are generated by that job or position, and one is therefore accountable for their fulfillment. Any failure to fulfill responsibilities always means a break-down in the interdependence that is necessary to keep the community functioning effectively. In more practical terms it means that the legitimate expectations of some persons for the satisfaction of their wants and needs will be left unfulfilled.

Any person who enjoys benefit from a community has a moral obligation to contribute to that community in commensurate ways.

2.3.4 ISSUES RELATED T0 THE THEME

Issue #1

If governments are established to help people satisfy their common needs and wants, should co-operative action be taken through government to satisfy needs that are not common to everyone - that is, the special needs of the elderly, the blind, the mentally handicapped, the physically disabled?

A moral judgment must be made in order to answer this question. It would probably be impossible for anyone to prove in a scientific way that those who do not have special needs ought to provide services for those who do. Yet many human beings are compassionate; they care about the fate of others. And if they do not have a logical

obligation to care for those who have special needs, they nevertheless choose to do so. In the end, in a democratic society, that will be done which a majority of people believe ought be done.

In Canada, it is generally accepted that governments should use public funds to provide for special needs. It seems that a majority of Canadians are guided by the principle that we ought to do to others as we would have them do to us. If we ourselves do not have special needs, we may have family members who do. Or else we recognize that a simple twist of fate could leave us with special needs tomorrow.

The only real political issue in this country is: how much should be spent to provide these services? And that is quite an issue.

There is little doubt that those who have special needs believe that our society does not do enough to help. For instance, many buildings that house government departments - departments that are supposed to make their services available to all the public - are not accessible to the physically disabled. Yet others insist that there is only a limited amount of money available to provide for such services, and that other necessary programs will suffer if greater expenditures are made.

Perhaps a society that offers more in the way of assistance to its citizens with special needs will find that they have more to offer in return.

2.3.5 ACTIVITIES RELATED TO THE THEME

1. Take your class on a walking tour of the community, taking care to really observe the way in which the community is structured in order to satisfy needs and wants. Notice private enterprises or undertakings, and explain what goods or services they provide. Notice public enterprises or undertakings, and explain what goods or services they provide (there is no need to distinguish between the goods and services variously provided by the three different levels of government - local, territorial and federal - at this point). Note the residential section as well as areas of the community that are unused or developed as parks. Interpret everything in terms of the satisfaction of needs and wants, and note the inter-relatedness of all units in making the community a viable whole.

2. Get or make a large map of the community. Have students work together to paste on, or colour in, representations of the installations that they consider to be most important in satisfying needs and wants.

3. Choose one or more community enterprises for consideration - perhaps the garage, or the fuel depot, or the sewage department, or the store, or the health centre. Discuss with students what the results would be for the satisfaction of needs or wants if the individuals employed in those undertakings suddenly stopped fulfilling their responsibilities. Relate this to the need for students to fulfill

the responsibilities they might have undertaken.

4. Try to characterize your community. Ask your students: What is exciting about the community? What is interesting? What is beautiful? What is frightening? What is old? What is convenient and inconvenient? What is nice? What is disagreeable? Draw this together in a profile of what the community is, and how it might be improved. Find out how the students think they could help in improving it.

5. Identify special needs in the community (the needs of those who are blind, disabled, mentally infirm, elderly, etc.). Prepare an inventory of services that are available in the community to meet special needs. Invite a disabled person to the class to speak on the adequacy of services in the community to meet special needs. Note important deficiencies. Invite the mayor or a councillor to class and ask why these services are not available. Explore ideas as to how some of these services might be provided through community co-operation.

6 Ask each student to identify which local provision of goods or services he or she most values, and to write a simple thank-you note to the people who are providing it.

2.4 ADDITIONAL RESOURCES

1. A variety of community studies (Baker Lake, Pangnirtung, Fort McPherson, etc.) available from NWT education resource centres.

2. The NWT Data Book published by Outcrop, Yellowknife. The most recent edition available is 1990/91. This book has information on all communities in the NWT.

3. All Around the Village; Linda Guebert et al; Fitzhenry and Whiteside, Markham, Ontario; 1985. This is a wordbook with pictures.

4. New Neighbours; Joan Pedersen and Pamela Jacobson Quigg; Fitzhenry and Whiteside, Markham, Ontario; 1985.

5. Sarcee Reserve; An Indian Community ; Muriel Manywounds et al; Reidmore Books, Edmonton; 1987. With teacher's resource book.

6. The Land of the Bloods; Joyce Quilty et al; Plains Publishing Inc., Edmonton; 1986.

7. Northwest Territories School Health Program, Grade 2; NWT Education; Divisional/School Board Resource Centre; 1991.

Civics
in the Elementary Social Studies Classroom

STRAND THREE OTHER COMMUNITIES

3.1 THEME I - Diverse Peoples with Common Needs

3.2 THEME II - Satisfying Needs Co-operatively in the Region

3.3 THEME III - Satisfying Needs Co-operatively in the Territories

3.4 Additional Resources

3.1 DIVERSE PEOPLES WITH COMMON NEEDS

3.1.1 Commentary on the Theme

3.1.2 Information on the Theme

3.1.3 Concepts Related to the Theme

3.1.4 Issues Related to the Theme

3.1.5 Activities Related to the Theme

3.1.1 COMMENTARY ON THE THEME

Co-operating in order to satisfy common needs and wants continues to be the predominant civics theme in this Strand. Here, though, the sphere of co-operation is extended beyond family and community - very familiar ground to young people - outward to region and territory where "different" people may be encountered. The study becomes less tangible, more theoretical.

It remains important for the teacher to help students to understand that even people who are "different" - perhaps in race, in language, in colour, in lifestyle - nevertheless share some common needs and wants. It is important too to help students understand that it is often beneficial to co -operate with people who are "different" in undertaking common action in order to satisfy common needs and wants. Those who are "different" can often have much to offer us that is intelligent, skillful, interesting and useful, and we can offer them much in return. In this way, all of our lives are significantly enriched. Moreover, in this cultural, commercial, social and scientific exchange, we all become a little less "different" - we recognize our common humanity, and draw a little closer together.

3.1.2 INFORMATION ON THE THEME

The Northwest Territories is a vast land of three million three hundred and seventy-seven thousand square kilometres (34% of Canada). Within its boundaries are found significant natural differences in climate, topography, vegetation and resources. There are also human differences that stem from the migrations of different peoples at different times.

here is scientific evidence that seems to indicate that the Dene came to the Mackenzie Valley area some twelve thousand years ago, or more. (Some Dene believe that they always lived here. The teacher may certainly point out beliefs to students, but should

not encourage acceptance of beliefs which do not have concrete evidence to support them. That is for others to do if they choose.) The Dene are not a homogeneous group but are divided into tribes: the Gwich'in in the Mackenzie Delta region; the Hare and Beaver Dene in the Sahtu region; the Dogrib in the North Slave region; the Slavey to the west and south of Great Slave Lake; the Chipewyan to the south and east of Great Slave Lake; and the Cree along the Alberta border.

Evidence seems to indicate that the Inuit are more recent migrants, having come to the area in waves beginning about four to five thousand years ago. There are linguistic differences between the Inuit of the Baffin region, the Keewatin region, the Kitikmeot region and the Inuvialuit of the Mackenzie delta region.

Non-aboriginal people, mostly Euro-Canadians, began moving to the North in small numbers in the late eighteenth century. In this century, larger numbers have migrated to undertake jobs in various areas of activity: administration, trading, mining, transportation and communication. Human diversity in the North, coupled with natural diversity in climate, topography and resources, has meant that there are quite significant differences to be found in the North - of race, culture, language, economic activity, and in the end, lifestyle. Differences such as these have important implications for political activity, hence for the study of civics. Despite these many differences, of course, the teacher always has the opportunity to point to similarities as well, to point out common needs and wants, and opportunities for common action to satisfy them.

Despite general diversity, a good measure of commonality is found within the communities of a given region. When climate, topography, vegetation, resources, culture, language, economic activity and lifestyle are considered together, certain regions are readily identifiable in the NWT. The regions are: Baffin Island, the High Arctic, the Keewatin, the Kitikmeot, the Beaufort-Delta, the Mackenzie-Delta, the Mackenzie Valley, the North Great Slave and the South Great Slave. Larger urban communities such as Iqaluit, Inuvik, Hay River, Fort Smith and Yellowknife take on a lifestyle of their own.

3.1.3 CONCEPTS RELATED TO THE THEME

Respect

To respect something (or someone) means to consider it worthy of esteem and therefore to refrain from obtruding upon it. In a pluralistic society such as ours, respect for the rights of those who are different from ourselves is critically important. There can neither be long-term stability in our society, nor fundamental progress, without such respect. It is for this reason that the concept of respect takes on great importance in the study of civics.

What respect for the rights of others means in this context is that we should accept the fundamental differences of other people - their appearance, their language, their tastes,

their lifestyles - and accord them the right personally to maintain, exercise and enjoy these differences. We must also defend their individual right to be different when that right is placed in jeopardy.

Respect for the right to be different does not mean, however, that we must give uncritical acceptance to everything that people who are different from ourselves say and do. For democracy to function effectively, we must exercise our best judgment in respect of their statements and actions just as we do in respect of the statements and actions of those who are most like ourselves.

There should be attempts in school to help students not only to respect, but to appreciate, those who are different from themselves. Lack of knowledge stands in the way of understanding; lack of understanding stands in the way of appreciation. So the teacher should look for opportunities for students to meet people who are "different" - from other communities, from other regions, from other countries, and from other races - and to socialize with them and learn about them.

It might help if students are assisted to get over the very common attitude of seeing themselves, and those like themselves, as "normal" and everybody else as "different". Perhaps they can be brought to the realization that they themselves are "different" when viewed from the eyes of many others around the world. Needless to say, students would want those many others to respect their right to be "different" (which is merely to live their lives as they see fit, so long as they do no harm to anyone else), so there is a logical obligation for them to act towards others as they would want others to act towards them.

3.1.4 ISSUES RELATED TO THE THEME

Issue #1

Should the fact that people are obviously different from one another in certain observable ways - in colour, in stature, in custom, in language, in dress - affect how we treat each other?

To try to answer this question, we may say immediately that in Canada, where we have a constitutional Charter of Rights and Freedoms, we may not treat people differently in the matter of those rights protected by the Charter. It is forbidden by law.

Further, a moral standard based on logic demands that we should never attempt to deny to individuals their right to be different, providing that their being different occasions no harm to us. And for the sake of argument, we may say that no harm has come to us merely by the fact that our sense of taste has been offended (by others' dress, or music, or food). Moreover, the same moral standard demands that we should never prejudge the abilities, or the motivations, or the character of another person based upon his or her belonging to a "different" group.

Prejudgment based on (often inaccurately perceived) generalized characteristics, or stereotyping, is called prejudice . Prejudice arises in individuals who are bonded by ignorance - that is, suffering a lack of knowledge, and therefore of understanding - and fear. It is always unacceptable behaviour. It is not at all the same as judging the merit of an individual based on that individual's statements and actions.

Having said all of the above, it is nevertheless true that it appears to be a characteristic of nearly all human beings that, initially at least, we feel most natural and comfortable in the presence of those who are most like ourselves, particularly in education and lifestyle. It could be, therefore, that some individuals might be willing to respect the rights of others, but not be willing to socialize with them.

Whatever might be said about this conduct from a moral point of view, from the point of view of civics in a pluralistic society this attitude is perhaps tolerable, but not desirable. It is tolerable in the sense that a society can at least manage so long as injustices are not visited upon individuals in one group by individuals in another group. Moreover, it is tolerable from necessity because it is simply impossible to compel people to love one another. Nevertheless, it is not desirable, because the society will not manage to attain its full potential without a positive, united, co -operative effort from all its citizens. That society will succeed best whose citizens regard one another as being worthy of esteem, and who are willing to work closely with one another for the betterment of all.

3.1.5 ACTIVITIES RELATED TO THE THEME

1. Have your students prepare a cassette tape that tells about your community: who lives there; what their aspirations are; what they do at work and play; how their needs and wants are satisfied. Do not avoid dealing with the problems of your community. Put this tape together with some pictures of your community and send a package to a class of the same age group in each of two other communities - one that you think is very much like your own, and one that is probably quite different. Ask these classes to return a similar package, telling about their communities, to you.

2. Analyze the results of the project above. When return packages have been received, note and list the similarities and differences among your communities. Think about ways in which these communities might help one another.

3. Have each student write a letter to someone of the same age - known, or unknown - in one of the region's other communities.

   Gather these letters and send them to the appropriate schools, asking forresponses.

3.2 THEME II - SATISFYING NEEDS CO-OPERATIVELY IN THE TERRITORIES

3.2.1 Commentary on the Theme

3.2.2 Information on the Theme

3.2.3 Concepts Related to the Theme

3.2.4 Issues Related to the Theme

3.2.5 Activities Related to the Theme

3.2.1 COMMENTARY ON THE THEME

Since regions, by definition, have certain social and geographical characteristics in common, it is natural for the communities in a region to have common interests. This, in turn, means that there is an opportunity for communities in a region to co-operate in trying to satisfy certain needs and wants.

Co-operation among communities is not as common as one might think it should be. Perhaps this is because of the distance between communities, and the cost and inconvenience of community leaders getting together.

Communities usually co-operate only where issues clearly impact more than one community: the establishment of infrastructure - roads or power grids; the enticement of air services; the economic downturn of a commodity commonly bought or sold in the region; the attempt to attract, or to block, a major economic development; the establishment of a regional high school or college.

Regardless of the present degree of co-operation and communication within a region, students should learn that their community is part of a natural region, and that because of this, there is an opportunity to maximize co-operative efforts in order to satisfy common needs and wants.

3.2.2 INFORMATION ON THE THEME

It is not uncommon, in Canada and elsewhere, for common regional concerns to be addressed by the establishment of regional governments. These governments may only be advisory in nature, and therefore more properly called advisory councils, or they may have taxing, and even law-making, powers.

In the Northwest Territories at the present time, regional councils exist in several regions. They have advisory powers, as well as some authority over the administration of territorial government programs. None of these councils has taxing or legislative powers. This may change in the future, of course.

This subject is dealt with more fully in Strand Five.

3.2.3 CONCEPTS RELATED TO THE THEME

Region

A region is a land area which is often bounded by natural boundaries such as rivers, lakes, oceans or mountains. It is small enough that all of its communities are subject to the same climate. Often the same topography and vegetation are found throughout the region, and so are the same resources - both renewable and non-renewable.

Because of these natural characteristics of a region, the economic opportunities that can be exploited are similar in most communities within a region, and therefore the lifestyles of most people in a region tend to be similar as well.

Regions established for political purposes - the delivery of government programs, electoral constituencies, etc.- tend to follow the boundaries of natural regions, but this is not unalterably true. Costs, existing infrastructure, and other factors, are taken into account in establishing regions for political purposes. For years now, for example, despite the wishes of the Sahtu, territorial government programs for the people of the Sahtu Region have been administered from Inuvik.

3.2.4 ISSUES RELATED TO THE THEME

Issue #1

Should communities seek to formalize regional co-operation by forming regional governments?

Co-operation commends itself to human beings as a way to help satisfy needs and wants. So the answers as to whether co-operation is called for in any particular circumstance, and if so, the extent to which one should go on being co-operative, can only be provided by those who have the needs and wants.

Needs and wants arise in individuals. What one might perhaps call a "natural" co-operation to satisfy the most basic needs and wants gives rise to families and communities. Co-operation beyond that point has its origins more in intellectual considerations than in natural inclinations. So it must be the people in any given community who decide whether close co-operation with other communities, to the point

of forming a regional government, is the best way to satisfy their needs and wants. It could be that they might find regional ties that are too close knit to be an impediment to desirable co-operative efforts on an even broader scale - territorially or nationally. Or they might find such ties to be an impediment to decision-making at the community level.

3.2.5 ACTIVITIES RELATED TO THE THEME

1. Have students document the transportation and communication links that exist between their community and other communities in the region; between their community and other communities beyond the region. Find out which of these services are provided by private enterprises and which by public enterprises. Find out some basic rules that apply in the fields of transportation and communication, and who makes these rules and enforces them. Ask students to discuss the importance of these rules.

2. When one or more of your students are going to visit another community in the region, ask them to prepare a brief report comparing and contrasting that community with their own - size, availability of goods and services, recreation opportunities, cultural similarities and differences, and so on. Have them present their report to the class when they return.

3. Prepare an outline map of your region and have students write in the names of the region's communities, and important bodies of water, in their proper locations.

3.3 THEME III - SATISFYING NEEDS CO-OPERATIVELY IN THE TERRITORIES

3.3.1 Commentary on the Theme

3.3.2 Information on the Theme

3.3.3 Concepts Related to the Theme

3.3.4 Issues Related to the Theme

3.3.5 Activities Related to the Theme

3.3.1 COMMENTARY ON THE THEME

Students should be helped to understand the immense size and the great diversity of the Northwest Territories, and recognize that it is not a natural political jurisdiction where people have come together voluntarily to satisfy needs and wants. Rather, it is the events of history that have determined that we shall live together in a single political jurisdiction.

However, even if the Northwest Territories is not a natural political jurisdiction, it is entirely possible that some of the people who reside in it might nevertheless wish to preserve it, and to go on living together as one society within its boundaries.

Whatever one may desire for the future of the territories, it is a fact that we - easterners and westerners; Dene, Metis, Inuit and non-Natives - live together now, sharing our lives in a single, vast political jurisdiction. So students should be helped to understand both the problems and the opportunities that this unique circumstance provides.

The problems include satisfying significantly different needs and wants, and dealing with a sense of remoteness from government. Among the opportunities are attaining economies of scale in the delivery of government programs, and enjoying an incredibly rich cultural heritage.

3.3.2 INFORMATION ON THE THEME

Ownership of Rupert's Land and the North West Territory was transferred by Britain to the new country of Canada in 1870. That same year the province of Manitoba was carved out of what came to be called the Northwest Territories. TheNorthwest Territories comprised a huge land area north of the provinces, located between

Manitoba in the east and British Columbia and Alaska in the west.

The Yukon Territory was carved out of the NWT in 1898 (it is the only other territory in Canada besides the NWT), and the provinces of Alberta and Saskatchewan were carved out in 1905. The present configuration of the NWT was finally shaped in 1912 when the boundaries of Manitoba, Ontario and Quebec were pushed northward to the 60th parallel.

So the Northwest Territories today is essentially what was left over after the provinces were created. There is no historical evidence indicating that the remaining territory was intended to endure permanently as a single political entity. It was simply a convenient territory to administer from Ottawa. If it had been divided before, one might assume it could be divided again.

Division has arisen as an issue once again in recent years. Inuit leaders, particularly from the eastern Arctic, would like to divide the NWT into two parts and establish a predominantly Inuit territory in the east which they call Nunavut (Our Land). In a plebiscite conducted across the NWT in 1982, more than fifty per cent of the people who voted across the NWT agreed in principle that the NWT should be divided. Work continues toward that objective.

The Northwest Territories is unique in Canada in that it is the only political jurisdiction in Canada in which aboriginal people are a majority. It is possible that a future constitutional right to aboriginal self-government will have some impact on the political configuration of the territory.

3.3.3 CONCEPTS RELATED TO THE THEME

Territory

The concept of a "territory" is utilized in many countries, among them the United States of America (Alaska and Hawaii were territories not too long ago) and Australia as well as Canada. It is the name given to an area of land that is controlled directly by a national government, and regarded as a dependency rather than as a sovereign state or province. Territorial status is generally imposed because of a small population in the territory (however, it should be noted that, by today's standards, the populations of Manitoba and British Columbia were quite small when they became provinces), or because of a lack of political and social development among the people.

In the early stages of a territory's evolution, it may be subject to government by decree through a nationally appointed administrator. The administrator may be guided by the deliberations of an appointed council. Laws imposed by decree to govern the life of the territory are often called "ordinances" to distinguish them from the laws passed by a sovereign assembly.

As social and political life in a territory evolve, councillors are elected rather than appointed. They take on more authority for the delivery of government programs They begin to make the critical decisions in respect of certain provincial-type matters. Their ordinances become recognized as laws. And finally, the territory attains the status of a province or state.

With respect to the Northwest Territories, over the years it has been a very small population spread over a very large area, a lack of political and social development among the people, the high cost of conducting government business in remote areas, and more recently, divergence of opinion, which have kept the area at the status of a territory.

3.3.4 ISSUES RELATED TO THE THEME

Issue #1

Should the Northwest Territories be divided?

It is impossible for any individual living in one part of the territory to decide this matter for people living in another part of the territory. The diversity of this vast territory means that needs and wants and lifestyles are significantly different from one area to another. Only the people who experience those needs and wants can say whether they are adequately satisfied within the present territory and under the present government structure.

Everyone, though, can examine facts that bear upon the issue, and assess the probable success of proposed alternatives at meeting the stated needs and wants. There may even be debate, though, about what facts are relevant to the issue. Is the fact that the entire population of the NWT is about 55,000 relevant? Is the fact that it would cost somebody (the people of Canada, or the people of the NWT, or the people of the eastern Arctic themselves) several hundreds of millions of dollars to bring about division relevant? Is the fact that the eastern Arctic is located a long way from the present capital city of Yellowknife relevant? Is the fact that the present government attempts to address cultural differences by providing interpretation and translation services relevant? Is the fact that the Inuit lifestyle is significantly different from the Dene lifestyle relevant?

In the end, to be democratic, perhaps the question of "whether" to divide must be determined by a majority decision of those who are living within the region whose leaders most express the need to separate. And perhaps the questions of "when", "where" and "how" must be determined by a majority decision of all those who will be impacted by the decision - financially, socially, politically, and so on. The second group includes, but is larger than, the first group.

3.3.5 ACTIVITIES RELATED TO THE THEME

1. Ask students who have been to another community in the Northwest Territories, particularly a community quite different from their own, to prepare and present a report on it. You may guide the preparation of their report by asking a few questions that they can attempt to answer.

2. Ask students to list what they think are the good things about being linked with other peoples and other communities in the Northwest Territories in a single territory. Ask students to list what they think would be good about living instead in a smaller, more homogeneous territory or province. Ask students to express their thoughts and feelings about creating Nunavut, and a new, smaller western territory, perhaps called Denendeh (The Land of the Dene).

3. Have the class work together on a mural, or a large collage, depicting the Northwest Territories, its peoples and their lifestyles.

4. Have students prepare brief speeches on the topic: "I feel good about being a(n)... because...". Try to guide them towards themes that are related to civics. Have each student deliver his or her speech to the class.

5. Have students write a paragraph on why they think it is, or is not, important to learn about people who are different from themselves. Try to use statements they make in their paragraphs as themes for future assignments in order to lead them a little further in their thinking - either to confirm it, refine it, or alter it.

6. Conduct an election in your class, to choose a mascot for the class (see Elections NWT material). Begin with a campaign, and take the students right through voting procedures to the posting and celebration of results.

3.4 ADDITIONAL RESOURCES

1. Acquire the election module for elementary schools available from Elections/NWT by writing to: Public Affairs Officer, Legislative Assembly of the NWT, Box 1320, Yellowknife, NT, X1A 2L9, or by phoning (403) 920-8096. This module will provide you with all the materials you need to run an election in your class.

2. "Political Organization" and "Government Administration" sections of the NWT Data Book, available from Outcrop Ltd., Yellowknife. The most recent edition available is 1990/91. This book has information on all communities in the NWT.

3. Government of the Northwest Territories' Annual Report. These excellent reports are available each year from the Department of Culture and Communications.

4. An Arctic Community; Bobbie Kalman and William Belsey; Crabtree Publishing Company, Toronto; 1988.

5. Transportation in the Northwest Territories. This is an informational pamphlet published by NWT Culture and Communications in 1987.

6. Inside Communities Series; Fitzhenry and Whiteside, Markham, Ontario; 1986. With teacher's guide.

7. Links Between Canadian Communities; Wilma Birchill; Weigl Educational Publishers Ltd., Edmonton; 1991. With teacher's guide.

Civics

in the Elementary Social Studies Classroom

STRAND FOUR OUR PEOPLE NOW AND THEN

4.1 THEME I - Understanding Our Past

4.2 THEME II - Understanding the Present Structure and Style of Municipal Government

4.3 Additional Resources

4.1 THEME I - UNDERSTANDING OUR PAST

4.1.1 Commentary on the Theme

4.1.2 Information on the Theme

4.1.3 Concepts Related to the Theme

4.1.4 Issues Related to the Theme

4.1.5 Activities Related to the Theme

4.1.1 COMMENTARY ON THE THEME

It is sometimes said that a people which does not know its history is bound to repeat its mistakes. If this statement has any element of truth in it, young people living in the Northwest Territories should certainly learn about their particular political heritage. From the school's point of view, this learning should take place in an atmosphere of objectivity. The study should be scientific in nature: findings should be as factual as possible, not romanticized. The "good" and the "bad" should both be reported.

Most particularly, both aboriginal and non-aboriginal children should know that aboriginal societies were self-governing before the advent of Europeans. Dene and Inuit both had effective structures for meeting needs and wants co-operatively, and for regulating the actions of individuals in larger group settings. If the institutions for accomplishing these things were not as complex as today's institutions, they were nevertheless true institutions of government.

The opportunity for self-government for aboriginal people is arising once again. As our students grow to adulthood, they will be called upon to make some very important decisions about this matter - for aboriginal children: whether to exercise the right to self-government, and if so, what to preserve from historical practices, and what to change; for non-aboriginal children: how to relate to this renewed institution, and to the aboriginal people who are governed under it.

Perhaps the school can help to foster understandings and attitudes that will ensure that no matter what decisions are finally made, they will have the effect of bringing significant benefit to all.

4.1.2 INFORMATION ON THE THEME

Among the Dene of the Mackenzie Valley area, a hierarchical system of government,

consisting of Chiefs and Councillors, appears to have been fostered by the federal government following the signing of Treaties 8 and 11 in 1899 and 1921 respectively.

Prior to that time, each small, relatively independent band of Dene certainly had leaders, but they did not acquire their positions by being elected, and they did not possess a power to compel the actions of individuals in the legal way that is customary for political leaders acting in concert in Canada today.

Rather, Dene leaders of the past - and they were generally men - took on leadership roles, with the tacit consent of their followers, after displaying consistent competence in hunting and fishing, or in warfare. Or they might assume a leadership role because they were believed to have the special curative and visionary powers of a medicine man, or shaman. The authority these leaders exercised was an authority grounded in their ability to influence others - whether through wisdom, competence, common sense, or other personal power - rather than in any formally conferred authority.

Even these leaders were subject to social mores that were long established and very powerful in governing the life of the band. These mores - such as rules for sharing, for consuming resources, for marriage, for dealing with crime - were generally directed at securing the collective well being of the band rather than at enunciating and preserving rights for individuals. Accordingly, very definite and different roles were assigned to men and to women.

When group decisions had to be made, leaders - operating within the framework of governing mores - would lead the group to a consensus, a decision which was acceptable to all. Votes were not taken. Discussion simply continued until such time as there seemed to be mutual agreement about the course of action that should be followed. Needless to say, the opinions of the various leaders would be given significant weight in these discussions to the extent that they had earlier displayed competence and success in the particular subject area under discussion.

Like the Dene, the Inuit also lived in very small groups, gathering in larger groups only once or twice a year for important social occasions. Leadership and decision-making styles were similar. Consensus was extremely important. If anything, Inuit government was even less structured than that of the Dene. Family heads were free to go off on their own if they did not agree with a consensus decision made by the group they customarily associated with. The Inuit also operated within a framework of traditional beliefs and long-established mores.

The style and structure of government among the Inuit and the Dene was heavily influenced by environmental and social factors, just as governments everywhere are shaped by these things. The rugged land and cold climate in Arctic and sub-Arctic regions determined that people would have to live in smaller groups, and distribute themselves over a larger area, in order to survive on the available food resources. In turn, living in smaller groups made consensus style decision-making (see "Concepts") both desirable and possible - desirable, because under an alternative system those who

made decisions would have to personally experience the effects of any dissatisfaction with decisions made; possible, because it was neither particularly difficult nor time consuming to reach consensus decisions. Consensus decision-making was a good way to make sure that everyone shared responsibility for bad decisions, and a good way to keep the peace in a small social unit which could not bear serious disruptions.

4.1.3 CONCEPTS RELATED TO THE THEME

Aboriginal

This is a name that is applied to the first known inhabitants of a country. In the Northwest Territories, the aboriginal peoples are the various tribes of Dene and the various bands of Inuit. Arguable evidence indicates that their forebears originally migrated from Asia, however - except for the Inuvialuit in the Beaufort-Delta region - these peoples have lived here continuously for several thousands of years. Some aboriginal people believe that they originated from this land. Under the constitution of Canada (Section 35), the Metis are also identified as an aboriginal people.

Aboriginal Self-Government

The various bands and tribes of aboriginal peoples from time immemorial saw themselves as distinct peoples, and governed themselves independently. However, political developments that occurred in this part of the world, beginning with the advent of Europeans, brought about the eventual subjugation of aboriginal peoples to Canadian law.

There are now many Canadians - aboriginal and non-aboriginal - who believe that Canada and aboriginal people would both be better served if a significant measure of aboriginal self-government were legally recognized and restored.

Aboriginal self-government logically means government of aboriginal people, by aboriginal people, for aboriginal people. Wherever it is implemented, it will mean separate government for aboriginal people in those areas of jurisdiction that are identified as being appropriate for inclusion under the self-government right. This might include education, for example, and social services.

An important understanding in coming to terms with this concept is the fact that, unlike other recent immigrants to Canada, aboriginal peoples did not leave a homeland and another culture in order to migrate to an already established country with a new way of life. Rather, they stayed at home, yet found their lifestyle being significantly altered, very often without their consent.

Consensus

This concept denotes agreement of opinion among two or more people, or where there

is no initial agreement, then the convergent trend of opinion arrived at by discussion. It is sometimes believed, mistakenly, that a consensus opinion is one that initially has group rather than individual sponsorship. The group has no brain, and no mind with which to form opinions. All opinions arise in the minds of individuals. If some opinions are held by all members of a group, that is because they all came to the same conclusion independently, or more likely, because one or more strong members of the group initiated the opinion and influenced others - by their wisdom, or their eloquence, or by means of some other personal power - to adopt it.

The pursuit of consensus characterized the decision-making process of traditional Dene and Inuit government.

Because the party system does not yet prevail in the politics of the Legislative Assembly of the Northwest Territories, this government is sometimes called "consensus government". This is not a good use of the term, however. The Assembly does not customarily discuss things until there is a consensus among MLA's about what direction to impart to the government. In an age where every society feels the impacts of rapid decision-making by other societies, by governments, by big corporations, and so on, and where there is a relatively high degree of interdependence among fairly large groups of people, it would simply take too long to try to reach consensus. Rather, the Assembly makes its decisions by majority vote.

Mores

Mores (pronounced mo-reze, from the Latin mos : usage or custom) are strong customs or conventions which have the force of law. They guide, and even control, the behaviour of citizens in pre-literate societies (the sharing of food taken on the hunt, for example, or the rituals performed following the kill). They are not without influence in literate societies as well, where they operate beyond the limits of the written law.

Mores obviously have their beginning in practices introduced by influential leaders at one point or another in a society's history. They are found to serve the society so well that they eventually drop the identity of individual sponsorship and become a part of the fabric of that society, part of its fundamental way of doing things. However, mores may become viewed as inappropriate and lose their authority when a society is confronted by major change. Such is the case in recent times with the traditional Inuit practice of arranged marriages.

4.1.4 ISSUES RELATED TO THE THEME

Issue #1

Should we respect the way our parents, grandparents and great grandparents lived?

As was noted earlier, to respect means to consider worthy of esteem. In this sense,

showing respect is not an issue at all. The cultural fabric of our forebears' lives was their natural inheritance from a grand and long-lasting social evolution, and it is our own heritage. We may find it hard to respect ourselves if we do not respect our heritage.

If the question is, however, whether we should imitate the way our forebears lived, the answer is not at all so clear. Undoubtedly we should respect the right of those who choose to emulate the older ways to live as they please. But each individual in each generation must have the right to decide for himself or herself which values and actions will best satisfy his or her needs and wants. This is exactly what some of our ancestors did when they established the traditional practices that are presently revered. As the world changes around us, we simply have to relate to it in different ways in order effectively to solve life's challenges.

What all this means in a practical sense for the young in any given society is that they surely ought to respect their elders, and particularly respect them as they live in their traditional way; that they perhaps ought to follow traditional practices that please their elders yet do not prevent the young from living their own lives successfully; and that they certainly ought to listen respectfully to the advice their elders give about applying traditional practices to modern circumstances, and weigh its merit. But they probably ought not to romanticize traditional ways and follow them blindly regardless of the results. The traditional ways were established by particular individuals at a particular time to suit particular circumstances - circumstances that may not exist anymore. So the young must retain the right that every generation before them had - to match their actions to their own circumstances.

4.1.5 ACTIVITIES RELATED TO THE THEME

1. Have students write a paragraph or two explaining how they think the circumstances of environment contributed to the development of some technology or some practice in their cultural heritage (the use of dogsleds, for example, or the practice of arranging marriages).

2. Have students write a paragraph or two explaining how they think changing circumstances brought about a change in the community's way of doing things. Select one or two of the more promising examples raised by students, and organize a debate about whether the change has been good for the people of the community or not.

3. Invite elders in to speak to the class at various times about specific topics: the roles of women in the traditional society; the roles of men in the traditional society; the size and configuration of social groupings in traditional society; the ways in which certain important decisions were made in the traditional society; the ways in which leaders were chosen in the traditional society. Summarize and record the knowledge that is gained.

4. Have the class work together on a project to picture and describe government, leadership and decision-making in the traditional society of the community.

5. Have the class attempt to reach some decision using the community's traditional method of selecting leaders and making decisions.

4.2 THEME II - UNDERSTANDING THE PRESENT STRUCTURE AND STYLE OF MUNICIPAL GOVERNMENT

4.2.1 Commentary on the Theme

4.2.2 Information on the Theme

4.2.3 Concepts Related to the Theme

4.2.4 Issues Related to the Theme

4.2.5 Activities Related to the Theme

4.2.1 COMMENTARY ON THE THEME

Students should begin to learn about municipal government so that they can understand and appreciate the effort and the expense that goes into making a successful community, and so that they can begin to recognize their own responsibility for eventually sharing in that effort.

They can make their first contributions by learning to appreciate and respect the work that others have already done, as that work is manifested in the physical aspects of the community - the homes, the public buildings, the parks. They should treat these things with respect, avoiding vandalism, so that commitments of money and effort will not have to be supplemented inordinately as time passes.

4.2.2 INFORMATION ON THE THEME

Generally speaking, it is the mandate of municipal governments (also called local or community governments) to make decisions about, and administer, those matters that most immediately impact the lives of people living in the communities: the management and sale of municipal lands; the taxing of real property; the zoning, licensing and regulation of developments; water, sewage and sanitation; streets and sidewalks; street lighting; firefighting; ambulance services; taxis; parking and the movement of traffic within the community; the control of noise; public health; domestic animal regulations; local parks and recreation facilities.

Laws which municipal governments make with respect to the matters under their jurisdiction are called "by-laws". Municipalities often hire officials to make inspections and to enforce their by-laws.

Fundamentally, as with every democratic institution, the mandate for municipal government authority comes from the people. But historically, in Canada, the people have decided that this mandate should be exercised under the authority of provincial and territorial governments. That is, local governments have not had constitutional status. They have been created and given their powers through acts passed by provincial and territorial legislatures.

Also, historically, municipal governments have been limited in their taxing powers. They have only been able to raise revenues - apart from the revenues raised by fines, by service fees and the sale of permits and licenses - by taxing real property. They have also commonly received grants and loans from senior governments for the delivery of certain programs.

Municipal governments are commonly comprised of elected mayors and councillors. Their decisions are generally made by majority vote.

See the following charts.

What might be called "Inuit communities", because a majority of Inuit inhabit them, have taken readily to the form of municipal government introduced from southern Canada. Many of these communities have maximized the opportunities for local control offered by this type of government. Virtually all of the Inuit communities quickly opted to change from "settlement status" to the more responsible "hamlet status" as soon as the option became available to them. And even with hamlet status, many Inuit communities are looking for still greater authority under devolution initiatives.

In western communities that are predominantly inhabited by Dene, however, the story is somewhat different. The situation has been greatly complicated by the fact that the federal government, prior to the establishment of a complex Government of the Northwest Territories in Yellowknife, had earlier established and funded a system of band government, consisting of chiefs and councillors. The Dene became accustomed to looking to these bodies for leadership. And as the Dene began to gather in communities, they naturally expected that these bodies would make the decisions that are customarily made by municipal governments.

In the meantime, though, because the communities contained non-Dene as well as Dene, the new Government of the NWT felt it had to establish the usual southern-style municipal governments in each community in order to serve all the people. And it was these governments that received territorial funding to carry out municipal programs.

There has thus been confusion and tension in Dene communities for many years about which government has a mandate from the people, and which should have access to programming funds and the authority to deliver municipal programs. To resolve this problem, the Government of the Northwest Territories made provision (in the Charter Communities Act which came into force on January 1, 1988) for municipalities that it calls "charter" communities. Under the terms of a negotiated charter, communities

which desire to do so may combine the decision-making powers of band and community councils in some way that is acceptable to the people of the community. Early in 1988 the community of Fort Resolution achieved Settlement Corporation status, and held a community vote to approve a Community Charter. The residents did not give the Charter the required 60% approval (by a very narrow margin). For various reasons the community has not yet tried again. A number of other communities have expressed interest in the process, but no others have gone as far as a vote.

For many years, some community leaders have been calling for greater authority for municipal governments. They would like to see some programs that are now delivered by the territorial government devolved to them - programs such as day care, crisis shelters, drug and alcohol treatment programs, schools and adult education, social assistance and housing. Recently a major report commissioned by the territorial government, entitled "Strength at Two Levels", recommends that just such an initiative be taken. The Government of the Northwest Territories appears to be favourably disposed toward the report's recommendations, so it is almost certain that municipal governments will receive greater powers - such as some of those noted above - over the next few years as they feel ready to accept them.

Some community leaders also believe that municipal authority should be entrenched in provincial/territorial constitutions to enhance their stature and to make their powers more certain, and that municipal taxing powers should be broadened.

If a right to aboriginal self-government is entrenched in the Canadian constitution, and it becomes a reality, it will almost certainly change the nature of municipal government for many communities in the Northwest Territories in a very significant way. Exactly how, it is too soon to say.

4.2.3 CONCEPTS RELATED TO THE THEME

Representative Government

Representative government is a style of democracy that is to be contrasted with direct democracy. Direct democracy was practiced by some societies that had relatively small numbers of people. In this style of government all citizens (the right usually being extended only to males) participated directly in making the group's decisions. However, under representative government (commonly found where populations are too large to make direct participation practical), representatives are elected by the people in various constituencies to speak on their behalf, and to participate on their behalf, in assemblies where the group-decisions are made.

The Dene and Inuit traditionally practiced a form of direct democracy. The municipal governments of today are a form of representative democracy.

4.2.4 ISSUES RELATED TO THE THEME

Issue #1

Should municipal governments have greater power than they presently do?

It is sometimes said that governments make the most intelligent and sensitive decisions - that governments are best, in other words - when they are closest to the people who are being governed. This is undoubtedly said because the representatives who are involved in such governments are most familiar with the needs and wants of the people, are most accessible to the people, and are thus most likely to be ardent and effective in trying to satisfy those needs and wants.

If understanding needs and wants, and being accessible, were the only criteria that had any bearing on this matter, then there would be no issue. But the problem of ability to satisfy must be considered as well. For example, each of us knows better than anyone else what our personal needs and wants are. Yet we cannot fully satisfy them in the absence of co-operative action with other people. This holds true at the community level as well as at the personal level. The community cannot commandeer sufficient effective resources to fully satisfy its needs and wants without the help of people in other communities.

If the statement above is true, then it would manifestly be unfair for any community to seek the assistance of others in satisfying its wants and needs, but then to deny the right of others to have any say over the use of the resources that are put in place to satisfy those wants and needs. Justice demands that all who are expected to contribute to the common good should have some say in determining matters related to the common good. This principle applies at every government level, including the national.

It is obvious that several factors have to be balanced in the attempt to determine where it is best to deposit governmental authority for various programs - at the local, territorial or federal level. The power should perhaps be placed at that level where the following factors are most perfectly taken account of as they interact with one another: the extent of the need beyond the borders of one community; the representatives who would best understand the need and make sensitive, intelligent decisions concerning it; the circumstance that would allow the most efficient, effective use of available resources; the circumstance that would allow those who provide the resources to have an appropriate say in their disposition.

In any exercise of allocating government power, it should always be remembered that government power is not monolithic, and need not be allocated en masse. There is a legislative power, a regulatory power ("regulations" associated with the broadly drafted, general provisions of a law provide specific details of implementation; regulations themselves have the force of law), a taxing power, and an administrative or delivery power. Legislation can be passed at one level, and a program set up under that law can be delivered at another level. Dividing government power in this way allows a more

refined allocation of power to take place.

4.2.5 ACTIVITIES RELATED TO THE THEME

1. Have the class make a photographic display of the mayor and councillors (or chief and band councillors).

2. Arrange to attend a meeting of the local council with your class when it is discussing an issue that is likely to be of interest to your students (e.g. garbage disposal and recycling, or dog laws). Have each student prepare a report on what was seen and heard.

3. Invite a councillor to come to your class to speak. He or she might speak on an issue that is presently being addressed in the community, or speak about the importance of being a good citizen in the community, or speak about all the services that are provided by the municipal government.

4. Have each student (or the class as a whole) write a letter to the council thanking it for some action it has recently taken, or raising a concern about some matter in the community that has not been adequately addressed.

5. Have the class make a large picture chart illustrating all the goods and services that are provided by the municipal government.

6. Have the class discuss what is required for a person to be a "good citizen" in the community (respecting property and the rights of others; being informed about issues; sharing in the effort to make the community a good place to live in; participating in volunteer work; serving on boards; voting in elections; and so on). Then prepare a large scroll-like chart listing these civic "virtues". Encourage students to practice them. Perhaps have a "good citizen" award each month, the winner being determined by the class. Get the community council to engrave a plaque or buy a lunch for the winner, or recognize the winner at a council meeting.

7. Select an important local issue. Have students do research to gather evidence to support both sides of the issue. Then schedule a series of debates among willing students on the issue.

8. Hold a classroom election to choose classroom representatives to a students' council, or a sports' council, or some other body.

4.3 ADDITIONAL RESOURCES

1. Acquire the election module for elementary schools available from Elections/NWT by writing to the Public Affairs Officer, Legislative Assembly of the NWT, Box 1320, Yellowknife, NT, X1A 2L9, or by phoning (403) 920-8096.

2. Municipal Government in the NWT - Parts i and ii , available from the GNWT Department of Municipal and Community Affairs. A point of contact is Gary Vanderhaden, Director, Policy and Evaluation, MACA, GNWT, Box 1320, Yellowknife, NT, X1A 2L9. You may phone (403) 873-7232.

3. Strength At Two Levels: Report of the Project to Review the Operations and Structure of Northern Government; November, 1991; Government of the Northwest Territories.

4. Civics Education; GNWT Department of Education; 1978. Out of print, but some copies are probably still available in schools and regional resource centres.

5. Northwest Territories; The Alaska Geographic Society; Anchorage, Alaska; Volume 12, Number 1; 1985.

6. Articles by George Blondin in the Press Independent (previously the Native Press) over the past several years which describe traditional Dene ways. Inquiries could be made to Press Independent, Box 1919, Yellowknife, NT, X1A 2P4.

7. A History of the Original Peoples of North America; Keith Crow; Arctic Institute of North America; 1974.

8. The Inuit Way: A Guide to Inuit Culture; Pauktuutit, Inuit Women's Association; 804 - 200 Elgin Street, Ottawa, K2P 1L5.

9. Dene Government Past and Future; Western Constitutional Forum; 1984. This is not presently in print but it was sent in bulk to all regional resource centres.

10. Inuvialuit Pitqusiit: The Culture of the Inuvialuit ; GNWT Department of Education; 1991.

11. Canadian Arctic Prehistory; Robert McGhee; Van Nostrand Reinhold Ltd., Toronto; 1978.

Civics

in the Elementary Social Studies Classroom

STRAND FIVE OUR LAND AND OUR PEOPLE

5.1 THEME I - Understanding the Present Structure and Style of Regional and Tribal Government

5.2 THEME II - Understanding and Appreciating the Elements of Democracy

5.3 Additional Resources

5.1 THEME I - UNDERSTANDING THE PRESENT STRUCTURE AND STYLE OF REGIONAL AND TRIBAL GOVERNMENT

5.1.1 Commentary on the Theme

5.1.2 Information on the Theme

5.1.3 Concepts Related to the Theme

5.1.4 Issues Related to the Theme

5.1.5 Activities Related to the Theme

5.1.1 COMMENTARY ON THE THEME

There are well-defined regions in the Northwest Territories. Despite this, regional government has not played a significant role in the political history of the Northwest Territories. One important reason for this is undoubtedly that the federal government established a Government of the Northwest Territories. This government, in turn, established municipal governments to govern communities in much the same way that this is done in many other parts of Canada.

The present Government of the Northwest Territories formally endorses the concept of only three levels of government within the NWT: federal, territorial and municipal. It then makes provision for municipal governments to work together, for their common benefit, through regional councils. These councils are advisory in nature, however, and therefore not true governments. They have neither legislative nor taxing powers. In addition to these regional councils, the federal government provides some funding for tribal councils (such as the Gwich'in Tribal Council and the Dogrib Tribal Council). These councils co-ordinate the activities and address the common concerns of a tribe's several bands. These councils too are not true governments.

Because regions, by definition, often have common physical, climatic and cultural characteristics, the political issues that arise in a region are often linked to these characteristics. For example, the Dogrib tribe has traditionally occupied and used a sub-Arctic region north of Great Slave Lake - a region that has particular topographical features, particular economic resources and a particular climate. The people of the region have become accustomed to living with others like themselves, following customary economic pursuits and living in a customary lifestyle. Any activity throughout the region that threatens to alter what they have become accustomed to - and particularly to alter it in what is perceived to be a negative way - will almost certainly

become a political issue. And common regional political issues can give rise to demands for a common government to deal with them.

In the future, then, it is not beyond the realm of possibility that regional governments with legislative and taxing powers will be established in the Northwest Territories. The Inuvialuit have long advocated the establishment of a Western Arctic Regional Municipality in the Inuvialuit Settlement Area (the Beaufort-Delta region). And it appears, as well, that the Dogrib tribe would like to exercise greater authority in the traditional Dogrib region north of Great Slave Lake. The future possibility of aboriginal self-government being entrenched in the Canadian constitution makes regional government in these and other regions seem more likely than at any previous time.

Powers given to regional governments if they were established would most likely be some of the powers that are now exercised by the territorial government, such as the delivery of housing, health and social services.

One important factor that might work against the establishment of regional governments, however, is the fact that many communities have long wanted greater powers for themselves. They might see regional governments as an obstacle which could prevent the realization of their own aspirations, rather than as an instrument for bringing government closer to the people.

5.1.2 INFORMATION ON THE THEME

The Department of Municipal and Community Affairs has provided the following information (valid as of December, 1991) on regional councils in the Northwest Territories.

REGIONAL COUNCILS

- Regional councils provide a forum for communities to come together to discuss issues of common concern.
- The GNWT supports the concept of three levels of government within the NWT: federal, territorial and local. Local governments can choose to participate by working together in the collective forum that is provided at the regional council level.
- Regional Councils are incorporated pursuant to the Regional Councils Act. This Act used to be called the Regional and Tribal Councils Act. The name was changed in 1991 to place a greater emphasis on regional as opposed to ethnic collectivism, and to avoid confusion between the GNWT funded regional councils and the federally funded tribal councils.
- GNWT has been funding regional councils since 1977; the Department of Municipal and Community Affairs (MACA) used to administer regional councils, but in 1990 this responsibility was transferred to the Government Leader's office in order to recognize the fact that regional councils deal with a broader range of

issues than that which falls under the mandate of MACA.

- The idea of regional councils developed in the Baffin originally as a result of a regional workshop.
- Regional councils are considered by the GNWT to be advisory bodies.
- Each regional council has its own terms and conditions that are spelled out in the legislation.
- All regional councils must meet twice a year and the dates of these meetings cannot overlap with the sitting dates of the Legislative Assembly in order to enable MLA's to attend.

FUNDING

The GNWT has provided regional councils with the total amount of $1.184 million annually for the past three years; funding is broken down proportionally for each regional council and there is a small amount of money left over which can be provided to community or regional governments to study community/regional development issues.

ACTIVITIES

Regional councils discuss a broad range of issues and pass motions which describe the position they are taking as a collective on certain issues; motions are also used to lobby other groups or governments to take action. Examples of some of the recent topics discussed are as follows:

- alcohol and drug issues
- tourism
- banking services in small communities
- airline service in the Baffin
- expanding the grade levels in schools in smaller communities so that students can finish high school in their home communities
- recycling metal waste
- health services
- Canada Post mail rates
- the progress of the commercial fishery in the Baffin
- social assistance rates
- hunting quotas

Again, using the Baffin Regional Council as an example, motions have been passed on topics such as:

- BRC's support for the people of Northern Quebec in their opposition to the Hydro Quebec Phase II development.
- BRC requests the GNWT to seriously examine the problems with reliable air services in the Eastern Arctic and to do this review together with Baffin communities and the BRC.

- Diving equipment should be purchased to assist in emergency responses in the Baffin.

REGIONAL COUNCILS

BAFFIN REGIONAL COUNCIL

Voting Membership: Mayors of Arctic Bay, Broughton Island, Cape Dorset, Clyde River, Grise Fiord, Hall Beach, Igloolik, Iqaluit, Lake Harbour, Pangnirtung, Pond Inlet, Resolute Bay, Sanikiluaq. President of the Baffin Regional Inuit Association. President of the Baffin Regional Hunters and Trappers Association.

Non-voting Members: MLA's for the Baffin Region. Inuit Tapirisat of Canada representative. Senior Administrative Officer of each Municipal Corporation.

KITIKMEOT REGIONAL COUNCIL

Voting Membership: Mayors of Cambridge Bay, Coppermine, Gjoa Haven, Holman, Pelly Bay and Spence Bay. President of the Kitikmeot Inuit Association. President of the Kitikmeot Hunters and Trappers Association.

Non-voting Members: MLA's for the Kitikmeot region. Senior Administrative Officers of each Municipal Corporation.

KEEWATIN REGIONAL COUNCIL

Voting Membership: Mayors of Baker Lake, Chesterfield Inlet, Coral Harbour, Arviat, Rankin Inlet, Repulse Bay, Whale Cove.

Non-voting Members: MLA's for the Keewatin region. President of the Keewatin Inuit Association. ITC President or representative. President or representative of: Keewatin Wildlife Federation; Keewatin Housing Federation; Keewatin Divisional Board of Education; and any other body recognized by KRC.

DEH CHO REGIONAL COUNCIL

Voting Membership: Chiefs and one other band councillor from the Fort Liard Band, the Hay River Band and the Wrigley Band. Sub-chiefs of the Jean Marie River Band, the Kakisa Band, the Nahanni Butte Band, the Trout Lake Band. The Chief and Mayor from Fort Providence. The Chief, Mayor and President of the Metis Local from Fort Simpson.

Non-voting members: MLA's for the Deh Cho region; and the regional representatives of the Dene Nation and the Metis Association.

TLI CHO REGIONAL COUNCIL (DOGRIB TRIBAL COUNCIL)

Voting Membership: Chief, Sub-chief and one other councillor from the Yellowknives Dene Band. Mayor and Sub-chief from Lac La Martre. Sub-chief and Chairperson from Rae Lakes. Sub-chief and one other representative from Snare Lake. Mayor, Chief and two other band councillors from Rae Edzo.

Non-voting Members: MLA's for the area. The regional representative of the Dene Nation.

SHIHTA REGIONAL COUNCIL

Voting Membership: Chief and one other councillor from Fort Good Hope. Chief and one other rep. from Colville Lake. Mayor and one councillor from Norman Wells. Chief and Mayor from Fort Norman. Chief and Mayor from Fort Franklin. Presidents of the Metis Locals in Norman Wells, Fort Good Hope and Fort Norman.

Non-voting Members: MLA's for the area. Regional representative for the Dene Nation. Regional representative for the Metis Association.

SOUTH SLAVE REGIONAL COUNCIL - (UNINCORPORATED)

Please note that this regional council is not incorporated pursuant to the RegionalCouncils Act. It does however receive funding from the GNWT.

MACKENZIE DELTA (GWICH'IN) TRIBAL COUNCIL - (UNINCORPORATED)

This group has received intermittent funding from the GNWT over the past five years.

5.1.3 CONCEPTS RELATED TO THE THEME

Consent of the Governed

One of the foundational ideas of democracy is that any government, to be democratic, and to be legitimate, must have the consent of those who are governed by it - not in every particular matter, but in a general and most fundamental way. That is, the governed must accept the right of that government to pass laws and take other actions which will have an impact on their lives.

Because the Government of the Northwest Territories was introduced more or less arbitrarily to the aboriginal peoples of the northern regions, it has had difficulty establishing its legitimacy in their eyes. The Dene and Inuit have often called it an "interim" government - a government that merely serves as a placeholder until such time as some basic constitutional arrangements are worked out which do have the consent of the people.

With growing political awareness on the part of northern peoples, and with their growing political power, it will soon become evident which governments have the support of the people. Whether regional governments - as compared to community governments or the territorial government - will be a focus of great allegiance remains to be seen.

5.1.4 ISSUES RELATED TO THE THEME

Issue #1

Should regional councils be made into regional governments with legislative and taxing powers?

Any powers which a government exercises must come from somewhere. Presently, all government powers are vested in the three levels of government: municipal, territorial and federal. So any powers which regional governments might eventually have must come from one or more of the other three levels of government. That government, or those governments, will then be weakened.

Being aware of that necessary outcome, people who are confronted with this issue will have to try to allocate government power in a way that best satisfies their needs and wants, thus advancing their interests most effectively. If it can be demonstrated that regional governments are a promising vehicle for accomplishing this goal, they will certainly be established.

What can be said in favour of regional government is that there are always very clear regional interests that have to be addressed (the state of the predominant economic activity of the region such as forestry or fishing or wildlife harvesting; the transportation and communication infrastructures in the region; the impact of developments that will bring about environmental damage; language issues; health services; and so on. Whether these interests are large enough in scope to warrant the establishment of regional government is a question that can best be answered by the people concerned. In trying to answer that question, they must also answer the question as to whether there are sufficient people and resources in the region to enable a regional government to deal effectively with the powerful forces - other governments and large corporations, for example - they will encounter in seeking to satisfy their wants and needs.

5.1.5 ACTIVITIES RELATED TO THE THEME

1. Have the class do research to determine the main characteristics of the region their community is located in - its climate, topography, geography, resources, economic activities, demography and culture. Then spend some time showing how the main issues in the region are linked to its physical, social and cultural characteristics.

2. Have each member of the class choose one issue that faces the region and write a report on it. The report should outline the problem clearly and attempt to evaluate the merits of alternative solutions.

3. Have the class gather pictures and brief biographies of regional leaders. Mount these in an attractive classroom display.

4. Invite a visiting regional leader into the classroom to speak to students about the ways in which the communities of the region co-operate, or about a problem the region faces.

5. Get the minutes (or an agenda) of a regional council meeting.

   Have a class discussion about one or more of the issues that the regional council is dealing with.

6. Have the class do research to find out what powers if any, beyond giving advice and making recommendations, the regional council has.

5.2 THEME II - UNDERSTANDING AND APPRECIATING THE ELEMENTS OF DEMOCRACY

5.2.1 Commentary on the Theme

5.2.2 Information on the Theme

5.2.3 Concepts Related to the Theme

5.2.4 Issues Related to the Theme

5.2.5 Activities Related to the Theme

5.2.1 COMMENTARY ON THE THEME

Unfortunately, it is too easy for all of us to take democracy for granted. We assume that government has always been as we know it, and always will be without effort on our part. But that is a dangerous assumption. To paraphrase a British statesman, John Philpot Curran, eternal vigilance is the necessary condition of human liberty.

Our children should not only enjoy the benefits of democracy. They must be taught the elements of democracy, and learn what measures are necessary to protect and reserve it so that it will be available for their children to enjoy as well.

5.2.2 INFORMATION ON THE THEME

The word "democracy" has a Greek origin: demos, meaning the people; and kratia, meaning rule or authority. Democracy essentially means to place political power in the hands of the people (rather than in the hands of a monarch or other dictator, for example, or in the hands of an oligarchy). Abraham Lincoln called democracy "government of the people, by the people, for the people".

The practice of democratic government can take many forms, but most people would agree that it is nevertheless commonly characterized by certain essential elements. Among these are the following: that the government in question enjoy the fundamental acceptance of the people being governed; that the government be comprised of elected representatives of the people; that there be provision for periodic elections so that successive governments will obtain mandates from the people to implement their platforms (promises made by politicians concerning what they intend to do if they get elected); that these elections be conducted in an observably objective and fair manner, and that they be open to all adult citizens both to vote and to run for office; that all

citizens enjoy equal protection and equal benefit from the laws; that all citizens enjoy certain rights and freedoms, most especially the right of free expression, the right to leave and enter the country, the freedom of association, the freedom of assembly, and the right to a fair trial if one is accused of a crime.

While Canada is recognized around the world as a democratic country, there are certain customary practices in Canada which seem to some not to be as democratic as they might be. For example, representatives in Canada are commonly elected by the plurality method. This means that only one round of elections is held, and if there are more than two candidates in any given riding the winner may very well win with less than fifty per cent of the popular vote - yet he or she will be empowered to exercise all the authority of a legislator over the people.

To resolve this problem, certain democratic countries hold several rounds of elections in which they successively drop off candidates who receive the least number of votes, until one candidate has received more than half of the votes cast. Other countries use "preferential ballots" which enable voters to list the candidates in order of preference. Then when the ballots are counted, if no candidate has received more than half the votes when the first choices are counted, the second choices will be counted. This process is carried on until one candidate has the (qualified) support of more than half the people.

Another problem results from Canada's winner-take-all elections. This can result, as it did in New Brunswick recently, in one political party receiving every one of the seats in the Assembly even though candidates from other parties may have received a sizeable proportion of the popular vote. It can also result in the circumstance where the party which controls the majority of seats in the Assembly, and therefore can govern relatively unimpeded during its term, might have received collectively no more than forty per cent of the popular vote.

Certain other democratic countries, faced with this problem, have chosen a system of "proportional representation". Under this system, the number of seats political parties receive in the Assembly approximates the percentage of the total popular vote they have received in the election - fifteen percent of the popular vote will net approximately fifteen per cent of the seats. There is often a minimum percentage of votes required in order to receive any representation at all. Coalition governments (governments comprised of members from more than one political party) are often formed in these countries.

Some other elements of what is often called "direct democracy" are practiced in certain other democratic countries (the USA, for example), but a majority of Canadians seems up to now not to have favoured these practices. They include the ability to "recall" (fire) elected representatives in mid-term; the ability of the public to initiate laws by having citizens vote on full-blown legislative proposals at election time; and the common use of referendums, in which citizens vote directly on certain important issues. Many observers regard these practices, however democratic they may be, as potentially too divisive.

Others, however, insist that they are an essential part of democracy - and they do surface from time to time in one or another part of Canada.

5.2.3 CONCEPTS RELATED TO THE THEME

Civic Duties

Civic duties are moral obligations that lie equally on every citizen in a democratic country. They include such things as: sharing the burden of governing the country (province or territory) at the level of one's competence (serving on school, hospital or other boards, serving on a municipal council, or serving as an elected representative at the territorial or federal level); obeying all just laws of the land (laws can occasionally be unjust, such as the former laws of some American states that required blacks to ride at the back of the bus); keeping informed about issues; voting at elections and referendums; using public programs such as UIC or health care responsibly in the spirit in which they were intended to be used; respecting public property.

When civic duties are not fulfilled adequately, or not fulfilled by sufficient numbers of people, the general quality of life begins to suffer.

Worth calling attention to particularly is that there is a civic duty attached to every claimed right. As we claim the right of free expression for ourselves, for example, we have at the same time the obligation to safeguard that right for every other citizen. We cannot justly claim from others their help in safeguarding our rights if we will not assist in safeguarding theirs.

The Common Good

Throughout history human beings have chosen to live and work together. This sharing of lives has given rise to a notion of "the common good" - desirable social goals which may be sought apart from, or in conjunction with, the particular goals of individuals. The citizen in a democratic society may have a difficult time trying to determine what constitutes the common good. Countless philosophers, politicians and other social commentators have discussed this problem time and again, and agreement on the matter is far from unanimous.

What is perhaps most important for the citizen is that he or she takes pains to clarify and evaluate his or her own conception of the common good, and decides upon acceptable means to try to bring it about. The citizen should consider as well perhaps whether his or her pursuit of the common good should end at the nation's borders, or extend to the rest of humanity.

Elections

Periodic elections are held in every democratic country in order to choose

representatives of the people who will be mandated to pass laws and to make policy decisions that will govern the country.

The reason that elections are "periodic" (held every three, four or five years), is that democracy cannot prevail where a mandate is held for life. By the demand of constitutional law, politicians are required to renew their mandates periodically. This gives the public the opportunity to review their performance, and to decide whether they, or others, deserve to hold office in the next term.

Majority Rule

Majority rule is a process that has been adopted for making public decisions in a democracy. It would be terribly time-consuming, and involve significant commitments of energy and money, to try to have elected representatives reach consensus on issues before taking action. And in the end, with the large number of representatives that are required to represent large populations with diverse interests, consensus possibly could never be achieved. Majority rule, on the other hand, if less democratic, is relatively fast and effective. The principle of majority rule is generally implemented in democracies keeping in mind the additional principle that the rights of individuals who belong to minority groups should not wantonly be ignored or violated by majority decisions.

There is the ever-present danger that majority decisions, and majority opinions, will begin to be thought of in democracies as always being "right", and that those individuals who disagree with them will be regarded as being in some way defective. But majority decisions are not necessarily right at all. They prevail merely because they reflect the will of the majority. Keeping in mind that throughout the history of the world it has been the few who have been initially right about things, and not the many, a healthy democracy will want to ensure that dissenters from majority opinion have ample opportunity to explain their alternative positions to the fullest possible degree, and that the opportunity to persuade others about the rightness of their views is always open to them. (This does not mean that a democratic society must aid each dissenter to make his or her case - only that it leave the way open for thoughtful dissent.)

Plurality

A plurality is a circumstance where one candidate wins more votes in an electoral district than any other single candidate, but not more than all the other candidates put together. In the Northwest Territories (and in federal elections) this is sufficient for a candidate to be elected. It means that a candidate may be elected to office after being supported by fewer than fifty percent of the voters.

Referendum (Plebiscite)

A referendum is sometimes held where an issue is considered to be so important that it should be "referred" directly to the people for an answer, rather than elected politicians making the decision. (For example, in 1982 the people of the Northwest Territories were

asked whether the Northwest Territories should be divided. Slightly more than 50 percent of the voters said Yes.) To be manageable, a referendum preferably should be posed in such a way that a single Yes or No answer can be given by the voters.

There is a technical distinction between the word "referendum" and the word "plebiscite". "Plebiscite" is properly used to describe a question that is put to the public to give a government guidance or direction (as in the division question). "Referendum" properly describes a circumstance where a legislative body has already proposed or passed a measure, and then puts it to a vote of the electorate for approval or rejection (as when constitutional proposals are presented for adoption). However, in the minds of the public the distinction is insignificant, and the two words are often used interchangeably. In fact, the word "referendum" appears to be supplanting the use of the word "plebiscite". Referendums or plebiscites may be regarded as decisions made by the electorate and therefore binding on the government, or they may be regarded merely as expressions of opinion for the government's information, depending upon the government's expressed intentions when it puts the questions.

Referring questions directly to the people for answers seems to be very democratic, thus one might wonder why the technique is not used more often, particularly in an age when communication is so rapid. The reason lies in the fact that there are some cogent arguments brought against the frequent use of referendums. Among these arguments are the following: that representatives are elected to make decisions, and therefore that they should not abdicate their responsibility to do this by throwing the responsibility back on the public, particularly where the issues involved are complex and too difficult for most ordinary people to understand; that referendums do not encourage the compromise solutions that are often necessary to resolve complex social issues; that complex issues often cannot adequately be reduced to a formula that enables a simple Yes or No answer; that if the issue is a divisive issue, society can be torn apart by resorting to a referendum (for example, the conscription issue in Canada in which many of the people of Quebec felt betrayed by the Canadian government during World War II when it sought by referendum to be released from a promise not to introduce conscription in order to raise troops; the people of Quebec largely opposed conscription while the people in other parts of Canada largely favoured it).

Rights

It is said in every democracy that people are possessed of certain fundamental rights, though the source and nature of these rights is not precisely clear in the thoughts of many.

Rights arise in the minds of individual human beings. They first crystallize around a notion of what is right (fitting or proper), given the circumstances of human life. Where enough individuals in a society agree that something such as "freedom of association" is right for human beings, they may formalize (institute) the concept as a right, and demand that everyone observe and uphold it. The formalized right may be left to guide society as a moral standard, or it may be written up as a law.

Rights are theoretical, and may be of little consequence in human lives, unless they are enforceable. This requires that there be some guarantor who is willing and able to enforce them. Generally the people of a society expect their government to uphold and enforce them. But in a democracy the government is actually only a creation and an instrument of the people. What this means at bottom is that it is really people who act co-operatively to uphold and enforce one another's commonly claimed rights.

In this co-operative undertaking, no individual has any more responsibility (nor any less) for making the effort and sometimes the sacrifices that are necessary to ensure that rights are guaranteed to all. That person cannot be considered a good citizen who demands and exercises rights, but who does nothing to maintain the structure that guarantees them, or worse, who even undermines that structure by ignoring or violating the tenets of good citizenship in a democracy.

Rights for individuals is a matter that has been thought about for a fairly long time. Individual rights are therefore reasonably clearly understood, at least by the more informed members of society. In Canada, individual rights have been enshrined in a constitutional document entitled the "Canadian Charter of Rights and Freedoms". Among the rights and freedoms upheld in this fundamental law of our country are freedom of conscience, freedom of expression, freedom of peaceful assembly, freedom of association, mobility rights (the right to leave and enter the country, and to live anywhere within it), democratic rights (the right to vote and to run for office), legal rights, equality rights, and language rights. There is also the assurance that the Charter must not be interpreted so as to take away any aboriginal or treaty rights that pertain to the aboriginal people of Canada.

In recent years there has been more and more talk about "collective rights", or rights for groups (aboriginal rights, for example). The source and nature of these rights is not quite as clear, nor is their relationship to individual rights entirely sorted out. For example, when we talk about an aboriginal right to self-government, are we talking about a right that an aboriginal collective has to govern aboriginal individuals, or are we talking about a right that aboriginal individuals have (along with all other individuals) to choose those who will govern them? No doubt these matters will be the subject of much discussion in the coming years.

5.2.4 ISSUES RELATED TO THE THEME

Issue #1

Should we as individuals participate in the decision-making process at the local, regional and territorial levels?

Governments at every level make decisions that have significant impacts on our lives. We are certainly delinquent in looking after our best interests if we have opportunities to participate in making these decisions, as we do in democracies, yet do not bother to do

so. Where we make no effort to do so, we are in effect leaving important decisions about our lives to others who might not be sensitive to our needs at all. The decisions they make could be hurtful to us.

Besides this very practical reason for getting involved, there is the powerful moral argument that we who draw benefit from living in society have the same obligation as all other beneficiaries to share in the work that is required to maintain a beneficial society.

Needless to say, we cannot possibly participate at all levels, in every way, all the time. The extent of our required participation will therefore depend upon our age, our abilities, and other circumstances such as the demands that are being made on our lives by our families and our jobs at various times. Justice requires, however, that we do not use these mitigating circumstances to try to excuse ourselves from all public service.

Participation in the decision-making process is not fulfilled only by running for elected boards, assemblies or parliaments. Citizens can seek to serve on appointed boards or agencies, or give assistance to worthwhile volunteer groups. Moreover, they can influence elected bodies by keeping informed about issues, by expressing opinions at public meetings, and by writing letters to public figures or to newspapers. All of these practices are valuable, and acceptable as being in fulfillment of a citizen's duties in a democracy. What is not acceptable in a democracy is apathy - or an attitude that the responsibility for making things work belongs to somebody else.

5.2.5 ACTIVITIES RELATED TO THE THEME

1. Have the class determine through discussion what they believe to be the most precious rights of citizens in a democracy. Prepare a large, decorated scroll which lists these. Mount it in a prominent place in the classroom.

2. Ask each student to write a brief essay about one right that is most important to him or her. The essay should state the right, explain what it means to the student and why it is important, explain who helps to make sure that the right is there to be enjoyed, explain what kind of conduct puts the right at risk, and finally explain how the student intends to behave in order to make sure that the right is always available to be enjoyed.

3. Have each student write an essay about one civic duty that he or she believes is very important. The essay should state the duty, explain what it means, explain why it is important, and explain how the student intends to fulfill it.

4. Discuss some topical issue in class. If there is some measure of consensus concerning the issue, have the class write a letter to the editor of a local newspaper expressing the class' position on the issue.

5. Allow the class to nominate a maximum of five of their favorite movie or music stars (perhaps the five who seem to have the greatest informal support). Wage a full-blown, secret-ballot election campaign to determine the one who has the most support in the class. Have students vote once using the familiar plurality system that is used in Canadian elections. After the result is known, have them vote again using the preferential ballot system (marking 1,2,3,4 or 5 beside each name). Again, determine the results by noting the number of first choices for each candidate. If no candidate has more than half the votes, then count again lumping first and second choices together. Carry on doing this until one candidate has the support of more than half the class.

   Compare the results of both elections. Discuss which seems to be more democratic, or fair, or appropriate for some other reason. Call attention to the fact that this is an issue in some democracies.

6. Invite someone to the class from a group which believes it has collective rights. Have the speaker explain what he or she believes these rights to be, and why they should be guaranteed under Canadian or territorial law. Plan to have your class discuss the issues raised after the speaker has gone.

7. To encourage students to listen to others' points of view, and to evaluate these thoughtfully, have each student listen to, and record accurately in writing (do not allow taped transcriptions), the arguments of another student over a matter that the two disagree upon. The exercise is only concluded successfully when the person whose views are being taken down agrees that they are reported correctly.

5.3 ADDITIONAL RESOURCES

1. Acquire the election module for elementary schools available from Elections/NWT by writing to the Public Affairs Officer, Legislative Assembly of the Northwest Territories, Box 1320, Yellowknife, NT, X1A 2L9, or by phoning (403) 920-8096.

2. The Winds of Change: Indian Government; Sheila Thompson et al; Reidmore Books Inc., Edmonton; 1990. With teacher's resource book.

3. Canada's People: The Metis; Phyllis Cardinal and Dale Ripley; Plains Publishing Inc., Edmonton; 1987.

4. Alberta's Metis: People of the Western Prairie; June Schreiber et al; Reidmore Books, Edmonton; 1988.

5. Handbook of North American Indians - volumes on the Arctic and Sub-arctic; Smithsonian Institution; Washington; 1988.

6. Civics Education; GNWT Department of Education; 1978. This is out of print but it may be available in schools and regional resource centres.

7. Challenges of Citizenship; Christison et al; John Wiley and Sons; Toronto; 1991.

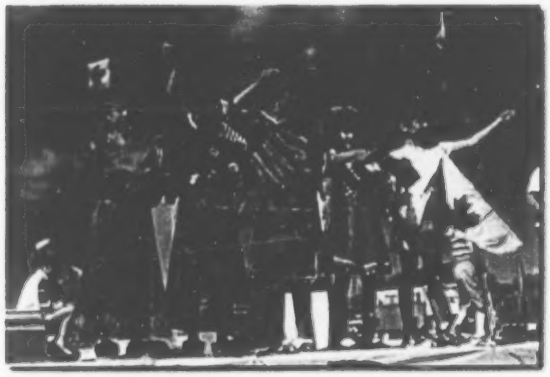
8. The Canadian Charter of Rights and Freedoms: A Guide for Students; Supply and Services; Ottawa; 1985.

9. Children Have Rights Too; Kay Castelle; A Primer on the UN Convention on the Rights of the Child..

Civics

in the Elementary Social Studies Classroom

STRAND SIX OUR PLACE IN THE NATION



6.1 THEME I - Understanding the Present Structure and Style of Territorial Government

6.2 THEME II - Understanding Territorial Political Links to Canada

6.3 THEME III - Understanding Present Links to the Future

6.4 Additional Resources

6.1 THEME I - UNDERSTANDING THE PRESENT STRUCTURE AND STYLE OF TERRITORIAL GOVERNMENT

6.1.1 Commentary on the Theme

6.1.2 Information on the Theme

6.1.3 Concepts Related to the Theme

6.1.4 Issues Related to the Theme

6.1.5 Activities Related to the Theme

6.1.1 COMMENTARY ON THE THEME

Even though there are challenges to the legitimacy and permanency of the present territorial government, students should know its structure and understand how it operates so long as it exists and impacts their lives. Despite very concrete talk about division, it will still be several years before division comes fully into effect. Moreover, there is some indication that the future government of Nunavut will be similar in structure and style to the present government.

6.1.2 INFORMATION ON THE THEME

The Northwest Territories is a region that is claimed, and legally held, by Canada. The Government of the Northwest Territories (the territorial government) is a creature of the Government of Canada (the federal government). It is a creature that is patterned on provincial governments in this country.

Government in the Northwest Territories has passed through two very distinct stages, the first stage being the period 1870 to 1905, and the second being the period 1905 to the present. When Canada took possession of the northwest from Britain and the Hudson's Bay Company in 1870, it quickly created the province of Manitoba out of the new territory and placed the rest of the territory under the authority of a federal commissioner. The status of the federal territory changed rapidly as more and more people migrated westward to live on the prairies. As a result of this impressive population growth, the government of the territory was made more and more responsible, and demanded more and more authority, until finally the provinces of Alberta and Saskatchewan were created and carved out of the territory in 1905.

In the early days of the present territorial government (following the creation of Alberta and Saskatchewan in 1905), governmental decisions were made by a very powerful Commissioner who acted on the advice of an appointed Council. The Commissioner was answerable not to the people of the territory but rather to a Minister of the federal government, and he was not bound by the advice of his Council. This was what is generally called "a colonial style government".

Following World War II, as more people began to populate the North, there was pressure brought to bear on the federal government by northern residents who thought that it was time for some Council representatives to be elected. In 1951 the Northwest Territories Council was increased to eight members - three of these, for the first time, were elected members from the Mackenzie Valley which was the most populous area (there had been elected members on the old Northwest Territories Council, prior to the creation of Alberta and Saskatchewan as provinces in 1905). Aboriginal people were not allowed to vote in the 1951 election. They were not accorded the right to vote in Canada until the 1960 federal election.

Despite the presence of elected members on the territorial Council, the Commissioner was still the most powerful political personage in the territory. He sat on the Council (which most often held its meetings in Ottawa, and only sometimes met in the North), and controlled its agenda. Moreover, the bureaucracy answered to him.

To try to speed up political development in the western part of the territory, some non-Native people who lived there began demanding in the early 1960's that the territory be divided. They believed that the eastern NWT - socially, economically and politically unsophisticated as it was - served as a liability to western political aspirations. As a result of western pressure a legislative Bill was actually introduced into the federal parliament to bring about division, but it died on the order paper.

In order to answer some of the political questions that were being raised in the NWT, the federal government appointed the Carrothers Commission in 1965. In its final report the Commission recommended that the territory should not be divided at that time, but rather that the federal government should work methodically at increasing the responsibility of the people of the Northwest Territories for the functioning of their own government. If necessary, the question of division could be revisited later.

In the years following the Carrothers Commission report, progress was made in bringing responsible government to the North. The territorial government was moved from Ottawa to Yellowknife in 1967. In 1975 the Council was fully elected, and had an aboriginal majority. Two of its members were appointed to the Executive Council (the cabinet). The majority of the Executive Council members - the Commissioner, the Deputy Commissioner, and the Assistant Commissioner were still appointed.

In the years since then, all cabinet positions have come to be held by elected members, including the position of Government Leader. The Commissioner's role has diminished to the point where he has totally withdrawn from holding any significant power in

government. His role is largely ceremonial now, much like that of a Lieutenant Governor in a province.

During these same years, more and more power has been devolved from the Government of Canada to the Government of the Northwest Territories. Today, the GNWT has jurisdiction over most of the same matters that provincial governments have, with the exception that it does not own the land and resources in the NWT. Legally, these are still held by the federal government.[1]

[1] The information provided above is based on an outline of territorial political history presented in materials recently published by the NWT Commission for Constitutional Development. The following information, which was also compiled by the Constitutional Commission, and which is quoted verbatim, gives a clear summary of the types of powers that are presently held by the Government of the Northwest Territories. This contribution of the Commission is gratefully acknowledged.

PROVINCIAL TYPE POWERS AND THE PRESENT DIVISION OF POWERS IN THE NORTHWEST TERRITORIES

Provincial powers are set out in Section 92 of the Canadian Constitution. Although the present Government of the Northwest Territories is not covered by this section, the federal government has transferred many of these powers under the Northwest Territories Act and through various agreements. Others are subject to current devolution negotiations and the Northern Accord.

These powers can be considered in any division of powers arrangement in a western Northwest Territories constitution.

1. Provincial Type Powers

    1. Direct taxation to raise revenue for provincial powers. This includes income taxes, sales taxes, property taxes, etc. [GNWT has these powers.]

    2. Borrowing of money on the sole credit of the province. [GNWT has very limited borrowing powers.]

    3. Establishment of provincial offices and payment of provincial officers, that is, the Legislative Assembly, the Executive and the bureaucracy. [GNWT has these powers.]

    4. Management and sale of public lands and of timber and wood. [GNWT does not own most crown land in the Northwest Territories.]

    5. Establishment and operation of provincial prisons. [GNWT has these powers.]

6. Establishment and operation of provincial hospitals, etc. [GNWT has these powers.]

7. Municipal institutions in the province. [GNWT has these powers.]

8. Business and liquor licensing. [GNWT has these powers.]

9. Capital works other than interprovincial and international transportation. [GNWT has these powers.]

10. Incorporation of companies. [GNWT has these powers.]

11. Solemnization of marriage in a province. [GNWT has these powers.]

12. Property and civil rights. [GNWT has these powers.]

13. Administration of justice and operation of the courts, both civil and criminal. [GNWT does not have jurisdiction over criminal prosecutions.]

14. Imposition of punishment by fine, penalty or imprisonment for violation of provincial laws. [GNWT has these powers.]

15. All matters of a merely local or private nature. [GNWT has these powers.]

16. Control over the exploration, development, conservation and management of non-renewable resources and forestry resources. [GNWT has some jurisdiction over forestry, but generally does not have these powers.]

17. Development, conservation and management of generation and production of electrical energy. [GNWT has most of these powers.]

18. Taxation of non-renewable resources [royalties] and electrical power. [GNWT has taxation powers respecting electricity but not generally regarding non-renewable resources, although there is a limited revenue sharing by the federal government in a few cases.]

19. Control of education, subject to constitutional protection for separate schools and a federal oversight provision. [GNWT has these powers.]

20. Control over agriculture and immigration provided it does not conflict with federal legislation. [GNWT has limited powers with respect to agriculture only.]

In a strictly legal sense, the federal government has ultimate authority over the Government of the Northwest Territories. This is because the Government of the NWT, and all its powers, have their basis in federal legislation and policy - they do not derive from a constitution. Federal legislation and policy can be changed by the unilateral action of the federal government. It is for this reason that the governmental system we live under is still sometimes called by critics a "colonial" system.

In practical political terms, however, the federal government would find it difficult, if not impossible, to attempt to withdraw any of the growing power that has been accumulated and exercised by the Government of the Northwest Territories over the years. Even if the territory divides, it is likely that each of the two new territories would continue to enjoy the same level of authority now enjoyed by the single larger territory.

However, if a concept of aboriginal self-government which includes provincial-type powers becomes accepted and well established, this could significantly diminish the power of the territorial government(s). The reason is that many of those powers which are now assigned to the territorial government, such as education and social services, might very well be re-assigned to aboriginal governments. Most people of the NWT would continue to have a significant measure of control over their own lives, but this control would be exercised through a different government.

To try to resolve some of the complexities that are raised by the prospect of division of the Northwest Territories, and the possibility of aboriginal self-government, a Constitutional Commission has been established in the western NWT. Its membership has been appointed to represent the territorial government, each of the major Native associations in the west, and women. Its mandate is to propose principles that could serve as a framework for the constitution of those areas of the NWT which will still remain together after the establishment of Nunavut, and eventually to write a comprehensive constitution which will be referred to the people of the west for their approval. To fulfill its mandate the Commission has held a series of meetings in western Arctic communities. It is committed to holding further public consultations as its work progresses.

6.1.3 CONCEPTS RELATED TO THE THEME

Cabinet

A cabinet is a group of elected representatives who together form "the government" (the term is being used in its narrower sense) of a political jurisdiction. Each member of the cabinet is called a "minister". Each minister commonly takes ultimate authority and responsibility for one or more departments of government, such as renewable

resources, public works or finance.

Commissioner

The chief appointed representative of the federal government in a federal territory. In the early days of a territory, the Commissioner wields great power. As the territory develops socially and politically, the Commissioner's authority is gradually yielded to local elected representatives.

The first Commissioner of the Northwest Territories following the creation of Alberta and Saskatchewan was Lt.Col. Frederick D. White (1905-1919). The last three Commissioners of the Northwest Territories have been Stuart Hodgson (1967-1979), John H. Parker (1979-1989), and Dan Norris, who was appointed in 1989 and is still in the position. Dan Norris is the second Commissioner of the Northwest Territories to be of aboriginal origin. (The first was Charles Camsell, 1936-1946.)

Legislative Assembly

Legislative Assembly is the name given to a body of elected representatives in the Northwest Territories. For many years it was called the Council of the Northwest Territories. The change in name reflects its growing authority.

The Legislative Assembly is comprised of twenty-four representatives who are elected from constituencies (also called electoral districts or ridings) all across the Northwest Territories. The government (cabinet), and the Government Leader, must be comprised of persons who are elected to the Legislative Assembly. The Commissioner is not a member of the Legislative Assembly, although persons formerly holding that position used to be members of the old Council of the Northwest Territories.

MLA

These letters are used to designate a Member of the Legislative Assembly in the Northwest Territories. The same designation is used in most provinces, although Ontario generally uses MPP (Member of the Provincial Parliament), Quebec uses MNA (Member of the National Assembly), and Newfoundland uses MHA (Member of the House of Assembly). The designation MP is only used by representatives who are elected to Canada's federal parliament in Ottawa.

Responsible Government

This term is used in the British parliamentary system which we essentially follow in the NWT. It designates a government that is fully accountable and answerable to the people who elect it, and not to some other body. As elected representatives take on more and more authority for matters that affect the people of the Northwest Territories, the Government of the Northwest Territories becomes more and more "a responsible government". It was not, of course, a responsible government when the Commissioner,

who was answerable to the federal government, and not to the people of the Northwest Territories, held most of the power in his hands.

6.1.4 ISSUES RELATED TO THE THEME

Issue #1

Should modern political boundaries be modified so they will be co-terminous with thetraditional boundaries of "old days" governance?

Once established, boundaries are very difficult to change in a peaceful manner because changes always affect people on both sides of a boundary. No matter what solution is proposed to solve a boundary issue, someone will be unhappy.

The boundaries of the provinces in Canada are long established, the last adjustments having been made in 1912. None of the provinces is likely to be co-operative in reducing the amount of land under its jurisdiction. In fact, there is provision in the constitution of Canada for the extension of provincial boundaries into the territories with the consent of the federal government and seven out of the ten provinces. If there is any modification of boundaries to be done then, it will either involve reducing the size of the territories, or creating boundaries within the territories to make new territories.

This circumstance does not sit well with certain aboriginal groups. In many cases, the established political boundaries divide their traditional territories. One example of this is the traditional Chipewyan territory which consists of the south-central part of the Northwest Territories and the northern parts of Alberta, Saskatchewan and Manitoba. Another example is the traditional Gwich'in territory which includes the western delta area of the Mackenzie River and the north-eastern parts of the Yukon.

Rather than re-drawing political boundaries, the present preferred (by the government) method of trying to solve the problem is to conclude land claim agreements that include hunting, fishing and trapping rights for aboriginal people on both sides of the boundary. This does not necessarily leave everyone satisfied.

For example, there was in early 1992 a proposed boundary line to divide the Dene and Inuit land claim areas, and perhaps to serve in addition as a boundary line for dividing the Northwest Territories. This line was recommended by a former Commissioner, John Parker. The federal government and Inuit leaders have accepted the line but the Dene have not. The Dene have two complaints. They say it does not fairly take account of their land use in the NWT, nor does it recognize the traditional rights of the Chipewyan in the territories north of the Manitoba and Saskatchewan borders. Despite these concerns, the proposed boundary is likely to become a political reality if it is endorsed by a majority of the people of the NWT in a plebiscite scheduled for March 16, 1992.

New developments, new needs and new relationships can provide justification for new

boundaries such as the present political boundaries established within Canada. But it is clear that old boundaries are not easily forgotten. Which shall prevail in the end depends upon the distribution of political power.

6.1.5 ACTIVITIES RELATED TO THE THEME

1. Have the class do an inventory of the community to determine which goods and services are provided by the Government of the Northwest Territories. List these in comparison to the goods and services provided by the municipal government.

2. Have the class discuss whether school curriculum is best left to local or to territorial control. What about standards and criteria for childcare? Standards and criteria for health care? Where appropriate, link the matter of funding to these issues.

3. Invite the local MLA to your class to speak on some issue of territorial significance, or perhaps to explain and answer questions about the operation of the territorial government.

4. Have pairs of students debate the issue raised by the local MLA during his/her talk, or debate some other territorial issue which is of significance to them.

5. Have each student write a research paper on one of the cabinet ministers in the Government of the Northwest Territories, which includes some background on the person, some detail on the person's governmental responsibilities, and some assessment of the person's performance. Material from newspaper, radio and television reports, and from the Legislative Assembly can be used. (The Public Affairs Officer at the Legislative Assembly always has pamphlets and other written materials on Members available for distribution.)

6. Have the class prepare a collage depicting the cabinet of the Government of the Northwest Territories, and their departmental responsibilities.

7. Help the class prepare a large chart which compares the power held by the old Council of the Northwest Territories with the power held by the modern Legislative Assembly today. Prepare another chart that compares the power held by the first Commissioner with the power held by the present Commissioner. Discuss the important implications of the changes noted for the lives of ordinary people in the NWT.

8. If there is a general election, or a by-election, for the Legislative Assembly, have your class emulate the election in the classroom and participate fully in voting for a favoured candidate. Use a municipal or federal election as your focus if there is no territorial election.

6.2 THEME II - UNDERSTANDING TERRITORIAL POLITICAL LINKS TO CANADA

6.2.1 Commentary on the Theme

6.2.2 Information on the Theme

6.2.3 Concepts Related to the Theme

6.2.4 Issues Related to the Theme

6.2.5 Activities Related to the Theme

6.2.1 COMMENTARY ON THE THEME

Students should understand and appreciate that, besides being northerners, they are Canadians. And they should understand and appreciate what it means to be a Canadian.

6.2.2 INFORMATION ON THE THEME

Most of the territory that is presently part of the Northwest Territories was originally inhabited by aboriginal peoples. Much later, Britain laid claim to the area as a result of the travels of explorers such as Martin Frobisher, John Davis, Henry Hudson, Robert Bylot, Samuel Hearne, Alexander Mackenzie, John Franklin and John Rae, among many others.

For many years this northern territory was administered by the Hudson's Bay Company under a charter granted by the British government. But in 1870 legal control of the area was turned over to the new Government of Canada. The Northwest Territories has been a part of Canada ever since that time.

Because it is a part of Canada, the people of the Northwest Territories have many of the same rights and privileges that belong to Canadians in every province. These include the rights of Canadian citizenship: the right to hold a Canadian passport; to vote and run in federal elections; to be protected by Canadian law; to receive the benefit of federal government programs (for example, UIC or CPP); and the right to live and work anywhere in Canada. We are also bound by the obligations of federal law as well, of course.

The areas of jurisdiction that belong to the federal government, as a result of the agreement that was made by the provinces at the time of Confederation, in 1867,

include generally those matters that are of common interest and concern to people in every province and territory across the nation. Among the more important of these matters are: the defence of the nation; foreign affairs; international trade; money and banking; criminal law; the post office; fisheries and oceans; and some elements of transportation and communication, agriculture, and health.

Two important ways in which northerners do not have the same opportunities as other Canadians are the following: we do not have a government which has all the powers of a provincial government, including the ownership of land and non-renewable resources in the region, and we do not have a full role at federal-provincial conferences, nor in federal constitutional affairs. At some point in the future we may become a province and acquire those rights and powers, but even taking that step is not entirely in our hands. To become a province under present constitutional requirements, we would have to have the support of the federal government and seven out of the ten provinces containing at least fifty percent of the country's population.

Not everyone agrees that it is wise to press for provincial status. The advantages of provincial status lie in the ownership of land and resources (although Alberta and Saskatchewan did not get the ownership of their lands and resources until about 25 years after they received provincial status) and in the rights of participation at constitutional and other major conferences. But there is one clear disadvantage as well. If we were to become a province, we would almost certainly be required to accept funding under the same formula that other provinces are funded under. This would mean that we would not receive nearly as much federal financial assistance as we do now (federal grants presently make up at least two-thirds of the GNWT's billion dollar annual budget). Revenue that we might receive from the sale of lands and from resource royalties would not nearly compensate for the reduction of federal financial assistance.

The people of the Northwest Territories are inseparably linked to Canada by history, by blood-relationship and by desire. All that remains to be sorted out is precisely what the nature of the political ties will eventually be.

6.2.3 CONCEPTS RELATED TO THE THEME

Confederation

Some of the provinces that make up Canada today existed, as colonies of either Britain or France, before there was a country called Canada. These include Quebec, Ontario, New Brunswick, Nova Scotia, Prince Edward Island, Newfoundland and British Columbia. Four of them decided in 1867, for reasons of military and economic strength, to join together to form one country called Canada. These were Ontario, Quebec, New Brunswick and Nova Scotia. The new country was what is commonly called a "federation" of pre-existing states. The act of joining together was called "confederation". In creating a central government for the new country, the "fathers of

confederation" created a "federal" government.

The other pre-existing colonies of British Columbia, Prince Edward Island and Newfoundland remained as separate jurisdictions until they finally decided to join the new country in 1871, 1873 and 1949 respectively. In addition, new provinces were carved out of the vast north-western territory which was transferred by the British government to the control of Canada in 1870. Thus Manitoba was created in 1870 and Alberta and Saskatchewan in 1905. These provinces might be thought of as being children of the new country. They did not exist as separate political jurisdictions before there was a Canada.

At some point in the future, the Northwest Territories - or parts into which it is divided - will be full partners in confederation.

6.2.4 ISSUES RELATED TO THE THEME

Issue #1

Should newcomers be welcomed to Canada?

Canada is a land of immigrants. Scientific evidence, again arguable, points to the fact that people migrated here from Asia in the dawn of history to become the aboriginal people of the land. Some people do not subscribe to this theory and believe that they originated in the land that has become Canada. Much more recently, non-aboriginal individuals have emigrated here from every part of the world - from Europe, Africa, Asia, Australia and Oceania, and they formed the nation called Canada. Every single Canadian of non-aboriginal origin could trace his or her ancestry to immigrants who came to this country from somewhere else at some time during the past 450 years.

Given this background, one might reasonably expect that Canada is a land where immigrants are welcomed. And in fact, a limited number of immigrants are permitted to enter Canada each year from all quarters of the globe. Moreover, Canada has an official policy of multi-culturalism which is aimed at softening the adjustment that immigrants have to make when they first enter the country.

Some Canadians become uneasy, however, when they see what they consider to be "large" numbers of immigrants entering the country (there were 152,098 in 1987, 161,929 in 1988, and 192,001 in 1989). The fears they often express are that immigrants will remain in isolated groupings, refusing to adopt the ways of life that are common here, and that they will take jobs that are needed by people who are already Canadians.

The history of the country shows, however, that these fears are generally unfounded. The children of recent immigrants soon intermingle in the schools with children of every origin, both adopting and helping to shape a common way of life. In the matter of jobs,

there is plenty of evidence to support the contention that immigrants actually help to stimulate the economy and in many cases create jobs for others. Further, the birthrate in Canada has dropped below zero population growth. Without immigration, Canada's population would actually decline.

Undoubtedly, immigration must be kept at a rate where economic and cultural adjustments can be made without serious dislocation. But its continuance as a policy does not threaten to undermine the health of the country. In fact, many Canadians view continuing immigration as a source of pride. They see themselves and other Canadians as people of every race and culture around the globe who have eagerly adopted this free and prosperous country as their home, who want to keep it free and prosperous, and share it willingly with as many newcomers as circumstances will reasonably allow.

6.2.5 ACTIVITIES RELATED TO THE THEME

1. Have each student write a brief essay explaining what being a Canadian means, and why he or she feels good (or does not feel good) about being a Canadian.

2. Have each student research and write a report on one of the "Fathers of Confederation". This assignment can include the leaders of provinces which joined Confederation after 1867.

3. Discuss with the class what changes they think will have to be made to the country before Confederation can be considered to be complete. (When territories become provinces? When aboriginal peoples have had the opportunity to negotiate the terms of their participation?)

4. Have students describe which other Canadians they believe they are most like, and which other Canadians they are most unlike. Have them work on a package of information about their own lives and community (written, audio and video material), and send a copy to a school in each of the two contrasting areas of the country earlier identified, extending a hand of friendship and asking for a return package to be prepared and mailed.

5. Invite your Member of Parliament to speak to the class about his or her views on the value of Canada, and about how he or she views the status of the NWT in relation to the federal government and the other provinces.

6. Have the class prepare a picture display which illustrates the rich variety of people who are Canadians.

7. Have the class do research on Canada's present immigration policy. Discuss whether the policy should be changed, and if so, how. Be sure to discuss the implications of any changes recommended.

8. Invite a new Canadian to the class to speak about what Canada means to him or her.

9. Have the class do research on what is presently required in order for a territory to become a province. Discuss whether the present requirements should be changed, and if so, how. Be sure to discuss the implications of any changes recommended.

6.3 THEME III - UNDERSTANDING PRESENT LINKS TO THE FUTURE

6.3.1 Commentary on the Theme

6.3.2 Issues Related to the Theme

6.3.3 Activities Related to the Theme

6.3.1 COMMENTARY ON THE THEME

In the study of civics it is important to help young people to understand that history is made by the actions of individuals - it doesn't just happen. And to understand that they, as individuals, can play a significant role in "making history". If they do not attempt to do so, they will be leaving the shaping of their lives to others who are more energetic or caring or aggressive - to others who may not have the students' best interests in mind, either because they couldn't care less, or because they are hardly even aware that those interests exist.

In the end, a political jurisdiction cannot be more than the total of the attitudes and actions of its citizens. Students should understand that if they want their lives to be comfortable and secure, their country (territory, community) to remain free and peaceful, to be stable, strong and prosperous, that these outcomes are ultimately linked to the decisions they make and the actions they take in their own daily lives. What each student does today is unquestionably relevant to what he or she will find it possible to do tomorrow.

Students must be encouraged to be the kind of citizen today that will make it possible for them tomorrow to enjoy the kind of life they would like to enjoy.

6.3.2 ISSUES RELATED TO THE THEME

Issue #1

Should individual citizens try to influence others?

No human being is able to act without influence. The question for us is never whether we will act under influence or alternatively act in the absence of influence. Rather, the real question is which of many influences will ultimately shape our actions - the influence of our parents, our church, our peers, a television show, a book, a highly regarded friend?

Governments, as such, do not have independent brains or bodies. They are moved by the thoughts and actions of individuals, often working in concert. These individuals, like all others, are guided by predominating influences.

Every citizen in a democracy, therefore, in his own best interests, ought to try to influence those who have the capability of making collective decisions. Remember, the alternative to one's personal attempts to exert influence is not "no influence" but rather "the influence of others".

But it is a serious matter to try to shape decisions that will affect the whole of society. For this reason every citizen has a moral obligation to be as well informed as possible before trying to exert influence, and a rational obligation to exert influence in a direction that would tend to ensure that all decisions made are for the common good and not for partisan interest. That is the approach that will serve the greatest good of the greatest number of people over the longest period of time. And that is therefore the approach that will most likely ensure one's own well being, and the well being of those one loves. In efforts to be as well informed as possible, one must continually seek and assess the varying opinions of individuals and groups about what constitutes the common good.

6.3.3 ACTIVITIES RELATED TO THE THEME

1. Discuss with the class the challenge that exists for leaders in the public domain to set aside petty, personal and partisan interests in order to serve what is perceived as the common good. Is it possible? What problems make it difficult? What are the rewards of success?

2. Have each student write a report on a person whom they believe has managed to act in the common interest to good effect. Alternatively, each student might report on the consequences to a person who abused public trust in order to serve personal interests.

3. Discuss with the class the benefits of living in a country that is free, peaceful, stable, happy, and prosperous. Ask each student to choose one of these attributes, and to write a brief essay stating what positive action he or she can take to try to make sure that Canada becomes (or remains) a country that is characterized by freedom, peace, stability, happiness or prosperity.

4. Sing "O Canada" with feeling.

6.4 ADDITIONAL RESOURCES

1. Acquire the election module for elementary schools available from Elections/NWT by writing to the Public Affairs Officer, Legislative Assembly of the NWT, Box 1320, Yellowknife, NT, X1A 2L9, or by phoning (403) 920-8096.

2. Write or phone the address above in order to acquire other informational materials from the Legislative Assembly of the NWT, including the following: a booklet providing pictures and information on all the members of the Legislative Assembly; a booklet entitled "The Electoral System in the Northwest Territories"; a video on the Assembly entitled "History in the Making"; pamphlets on the Mace and on the crest, flag and other symbols of the NWT; leaflets on the Commissioner and Deputy Commissioner, and the Members of the Executive Council (Cabinet); a small map of the electoral districts of the Northwest Territories; and broadsheets entitled "The History of the Legislative Assembly" and "Operations of the Legislative Assembly". All of these materials are free.

3. Strength At Two Levels: Report of the Project to Review the Operations and Structure of Northern Government; November, 1991; Government of the Northwest Territories.

4. Civics Education; NWT Department of Education; 1978. This is out of print but copies may be available in schools and in regional resource centres.

5. The Canadian Charter of Rights and Freedoms: A Guide for Students; Supply and Services Canada, Ottawa; 1985.

6. The Canadian Citizen; Supply and Services, Canada, Ottawa; 1985.

7. Politics and You; Dwight Botting et al; Nelson Canada, Scarborough, Ontario; 1986.

8. Canada: Growth of a Nation; Stan Garrod et al; Fitzhenry and Whiteside, Toronto; 1981. With a teacher's manual.

9. Origins: A History of Canada; Denise Boiteau et al; Fitzhenry and Whiteside, Markham, Ontario; 1991. With a teacher's guide.

10. Working for Canadians; Edward Marchand; Prentice-Hall of Canada Limited, Scarborough, Ontario; 1979.

11. Confederation: A New Nationality; Michael Bliss; Grolier Ltd., Toronto;1981.

12. Confederation; Stan Garrod; Fitzhenry and Whiteside, Toronto, 1982.